

THE CONGREGATIONALIST

VOLUME LXXVIII

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NUMBER 2

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THE TRANSFIGURATION.

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AIR mount where Jesus knelt
and prayed,
What splendor crowned thy holy crest
When to His followers He revealed
The Godhead they by faith confessed!

Bright as the sun His face they saw,
White as the light His garments gleamed;
Transfigured He transfigured all
The place whereon His radiance streamed.

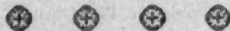
With earth so fair and heaven so near
What wonder they were fain to stay,
And Moses and Elias came
By that great vision rapt as they!

What wonder, while with them He spake
And overhead the cloud appeared
And from its glory came the voice,
That they who heard it greatly feared!

The glory waned, the saints of old
Departed by the ways unknown,
And looking up the prostrate three
Beheld their blessed Lord alone.

No more that vision may return,
The cloud appear, the voice be heard,
But by that one transcendent scene
The heart of faith is ever stirred.

And though we see Thee not, O Lord,
Thy presence faithful souls perceive,
And blessed they, as Thou hast said,
Who have not seen and yet believe.



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THE CONGREGATIONALIST

VOLUME LXXVIII

Boston Thursday 12 January 1893

NUMBER 2



The HANDBOOK holds its place as a suitable pocket companion for every Congregationalist. Its prayer meeting topics unite no small proportion of the churches in a common theme of prayer. The daily Bible readings suggest the devotional meditations of many families, sometimes separated by seas and continents. One of the pleasantest things connected with the little book is the large number of individual

testimonies which come to the publishers indicating the almost affectionate regard felt for each successive yearly issue by a multitude of people in all the States of the Union and in foreign lands. Says a Western home missionary superintendent: "The HANDBOOK is a gem of the 'first water.' The last one I carried all the year next to my heart—in my vest pocket." Price per hundred, postpaid, \$1.25.

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We acknowledge elsewhere a number of contributions to our home missionary fund. Still further generous sums will be needed to supply those who need the paper but who are not able to subscribe for it. We receive numerous letters offering to remail the Congregationalist after it has been read by a regular subscriber. A moment's thought will show that such a belated paper, while of interest to a general reader, is of slight service to the home missionary pastor, who needs, quite as much as his well to do brethren, the freshest materials for his work. We quote from a letter received this morning:

IOWA, Jan. 6, 1893.

Dear Congregationalist: How short a year seems as we get older, and at the close how anxious many of us poorly paid preachers are about our dear old friend and helper, the Congregationalist, which we feel we cannot well do without. But to support a family and keep up a horse and buggy, which we cannot get along without, on \$400 takes very close economy. How thankful we will be if some dear friend will send it to us another year! X.

THE last few weeks have brought to us hundreds of letters of congratulation on our change of form. Some who disapproved of it at first have come to like it, but the large majority seem to have welcomed it at the first issue. Nor is the change of form mentioned alone as the occasion for congratulation. New features of the paper, new arrangements of its contents, as well as its conservative yet catholic position, its loyalty to Congregational principles and polity and its treatment of current topics are frequently mentioned as reasons for satisfaction by our readers. It is pleasant thus to be assured that our efforts are appreciated, that those to whom we make our weekly visits welcome our coming, and that we serve them in some degree to deepen their religious life, enlarge their outlook upon the world in which so great changes are being wrought by the power and under the guidance of God, and to quicken their faith in Him as subduing the world to Himself. We return these friendly greetings, grateful for this enlarging and goodly fellowship, hoping and purposing for the future to spread for our readers a yet more bountiful table of good things.

Fast Day still bears the name, but has

lost the character, which our fathers in Massachusetts gave to it. They called it "a day of public fasting, humiliation and prayer before Almighty God." It has become the annual spring holiday. Nor are the reasons for the change altogether to be taken as signs of declining religious interest. Many observe Good Friday whose fathers of the last generation repudiated it. Of the two secular days at that season which specially call for religious meditation and worship they prefer the one fixed on by the Christian Church for many centuries to the one chosen according to the Massachusetts statutes and recommended by the Government. On the other hand, there is need of a holiday about that time, and, as Fast Day affords the only opportunity, it is generally taken for that purpose. Governor Russell, therefore, speaks wisely in his annual message when he says: "It seems inconsistent with sound public and religious sentiment, and almost irreverent, to require a day to be set apart by public proclamation to a most solemn purpose when it is well known that it will not be so observed." The governor recommends that the custom of appointing an annual fast be dropped and that the historic nineteenth of April be made a holiday. We hope the recommendations will be adopted by the Legislature, and that our churches generally will observe Good Friday as a religious fast, or, if objections still linger among us to such an observance of that day, that those who urge these objections will appoint for themselves a day of fasting and prayer.

No one has been more active in securing no license victories in Cambridge than Rev. D. N. Beach. This fact gives special interest to his own account of the latest campaign given on page 55. It is an instructive article for temperance advocates in all towns and cities to study, not only because it sums up so effectively the financial and moral gains resulting to a large city from having kept out saloons for a series of years, but because it describes in detail the methods used to get no license and maintain it from year to year, methods which may be applied in any town or city and which offer reasonable assurance of gaining in time similar results. We hope this article may arouse to action and lead to victory for no license in many places.

It has been said that Professor Briggs was acquitted by the influence and votes of his fellow-professors of Union Seminary, but that the pastors, who are the real leaders of the church, are against him. To answer this the Evangelist has analyzed the vote. Thirty-three pastors voted not to sustain the charges, whose churches contain 11,741 members, with contributions for missionary work last year of \$287,246. Twelve pastors voted to sustain the charges and their churches have 1,347 members, with contributions amounting to \$23,700. Seven pastors voted to sustain in part whose churches have 1,571 members, with contri-

butions of \$27,750. Ministers not pastors who voted wholly for or against were evenly divided. Those voting not to sustain include six professors of Union Seminary, four secretaries, two editors, one librarian and six without charge. Of those who voted to sustain fourteen are without charge or hold only honorary offices. Seven ministers voted to sustain in part, four of whom are without charge. The elders were evenly divided, fourteen to fourteen. This analysis shows that of the fifty-two ministers who voted to acquit Professor Briggs all except six are in active service, those who are pastors having in their care nearly three-fourths of the church members represented, their churches giving more than four-fifths of the money contributed for outside work. Of the forty-five ministers who voted to sustain the charges in whole or in part only nineteen are pastors and eighteen are not in active service. The inference is plain that the larger proportion of those who favored the heresy trial do not in any large sense represent the churches.

A noticeable thing about the revivals which have stirred so profoundly Omaha, Lincoln and other Western cities is the businesslike way in which Christian men are bestirring themselves to conserve results. Our correspondent alludes this week to the establishment of a rescue mission in Omaha, and the same result followed Mr. Mills's remarkable meetings in San Francisco. Mr. Murphy's successful temperance campaign in New Haven has inspired the establishment of centers which will serve as antidotes to the saloons, and vigorous efforts are on foot for the moral purification of the university city. All this goes to show the trend of modern thought. We are learning that the regenerated individual must be placed in a regenerated social system before the kingdom of God can fully come.

For four days this week a committee of the House of Representatives is to consider petitions for and against the repeal of the act of Congress closing the World's Fair on Sundays. There can be no doubt that the immense majority of Christian people, and we believe the large majority of law-abiding citizens who do not profess to be Christians, are opposed to repeal. Even if some would be disposed to look with favor on the opening of the fair for a part of the day, with no running of machinery or sale of goods, they would not favor the authorization of Sunday opening by Congress through its reversal of its own action, thus setting officially the Government's seal of approval on the secularization of the Lord's Day. Such action would not only be a severe blow to the religious institutions and life of our country but to the interests of the working classes as well. We are glad to see that a committee has been appointed by the Evangelical Alliance to represent before the House committee the protests of the churches of Boston and vicinity. This committee consists of Rev. Dr. William Adams,

Rev. N. Boynton, Messrs. J. W. Davis, C. B. Botsford and Rev. Dr. A. H. Plumb.

THE CATHOLIC CHURCH IN THE UNITED STATES.

A church which believes itself infallible will, of course, crush all opposition wherever it can do so. The Roman Catholic Church believes this of itself, and its leaders believe that they represent its wisdom as they certainly exercise its authority. They do not believe in religious liberty. In all lands today where they have supreme power, as in Austria, they permit no public worship except what they prescribe. In countries where they have influence in the government they use it to the fullest extent to strengthen their church and to crowd out rivals. They are constantly striving to gain influence in our own government. Protestants oppose them, and because of their policy are no doubt the more decidedly against all union between church and state.

But the Catholic Church is not the same in the United States as in Austria and the South American states. There it molds society, being in the majority. Here it is molded by society, which is more intelligent and active than in any other country where it has a foothold. Its members are largely foreigners of the first or second generation. But they are being educated to think for themselves. They enjoy civil freedom and feel its responsibilities. The laws imposed by a church upon such people cannot command authority unless they commend themselves to their reason. Such laws are still more liable to be questioned when they are made by an alien court in Europe.

For these reasons there has been a growing separation between two parties in the Catholic Church in this country. One party is as alien in its spirit as in its ancestry. It wants to perpetuate foreign languages and customs in this country. It wants separate schools for Catholic children. It wants to hold aloof from American institutions where it cannot control them, but always with the hope and purpose to gain control of them as soon as possible. This party and its policy represent the Roman Catholic Church in its history and has made it obnoxious to lovers of liberty.

But another party has steadily been gaining in power. It is composed of those who have been educated in our schools, who believe in the principles of our free Government and who have identified themselves with our country. The leaders of this party are men of broad philanthropic spirit. They seek to elevate the character of Catholic immigrants and to bring them as speedily as possible into the body politic, experiencing the patriotism and exercising the privileges of American citizens. Conspicuous as leaders of this party are Cardinal Gibbons and Archbishop Ireland, while foremost among their opponents are Archbishops Corrigan of New York and Katzer of Milwaukee.

This last year has witnessed remarkable growth of this liberal party in the Catholic Church. Archbishop Ireland's visit to Rome was followed by the papal approval of a system of compromise with the public school system. Leading men in the church have been outspoken in their condemnation of Cahenslyism, the effort to perpetuate foreign nationalities in America, and they have

not been silenced. The power of bishops who favor Cahenslyism has been vigorously exerted but has been successfully resisted. One of the most significant instances is the case of Father Corrigan of Hoboken, N. Y. Eight years ago he publicly objected to the power exercised by the bishops and was suspended by Bishop Wigger for insubordination, but was soon reinstated. Not long ago he publicly attacked the German Catholic Congress, which was conspicuous for its hostility to the public school system. He said, "The congress insulted American intelligence by denouncing the public schools—the most cherished institution of the land—as 'abominations'; it insulted the American church by denouncing some of our most distinguished prelates." For these statements he was brought to trial by Bishop Wigger but won a signal victory. The restoration of Dr. McGlynn to the priesthood, and that without any retraction of the views for which he had been formally excommunicated and evidently against the desire and design of his archbishop, indicates how sharp is the conflict between the two parties. The utterances of Mgr. Satolli, the delegate of the Pope to this country, seem to indicate that the Pope discounts the hostility of the conservative party to American institutions, and other current events make it appear that the Catholic Church is now passing through the most remarkable changes of its history in this country. Prominent Catholics present both sides of the question in communications to the secular papers. Prelates allow themselves to be interviewed and reports of what they have said to be published. Mgr. Satolli is vigorously attacked and as vigorously defended. Cardinal Gibbons is styled the American pope, Archbishop Ireland the consecrated blizzard and Bishop Keane the loud American, while Satolli is called the cat's paw. Yet in spite of opposition to him, and reports that he will soon be recalled, it is announced that his powers have been enlarged by the Pope. It is plain that no religious denomination in this country is suffering from such dissensions as the Catholic.

We bespeak for the liberal party the sympathy of American citizens of every denomination. In the vital matters for which they are contending they are truly Protestant. The situation shows that the will of the Pope can be dominant in the Catholic Church in this country only when he is in sympathy with the American spirit and seeks to aid in the fulfillment of our national destiny. The issue is plainly defined between the two parties. There is much to encourage the hope that the alien element in the Catholic Church in the United States will be found to be in the minority and that its aims will be disavowed by the ruling powers of the Church. What effect such a change of policy may have upon the whole body it is impossible to say, but it is much to subdue, even if it is impossible to change, an element which has greatly disturbed the peace of the nation.

MAKING A BUSINESS OF IT.

Is giving a business of the churches, to be conducted on business principles? Or is it a charity to be doled out at the dinging of dire necessity? If it is a business, then every church should make a business of it.

Suppose it were so regarded and treated. The subject would present itself for consideration at each annual meeting in somewhat this fashion. The people would say: "We have seven societies which are our constituted agencies for the evangelization of the world. We have our own church to care for first. But besides that, and on a par with it, we have the world to care for as well. Our Lord's command, 'Go ye into all the world and preach the gospel,' settles that question. That being our imperative duty, it is our business to adopt some method of meeting it just as we do in meeting our current expenses. We will be as systematic about the one as about the other. The Lord's business shall be as diligently done as our own."

Such a church will arrange at the beginning of the year some system of giving to the several societies similar to that which it provides for church support. They will work the two plans together with the same sense of responsibility and with like earnestness. The consequence will be, without any outside pressure, that church will pour into the treasury of each society, at stated times during the year, a steady and reliable inflow of money for its work. Were all the churches of our denomination to do likewise, there would be no lack of money in any department for the work in hand. How economically, energetically and successfully it could be pushed forward in such a case! There would be courage, good cheer and glad anticipation of results all along the line.

But how different the method often pursued. The church expects to give something of course. But it does not go about it systematically. Possibly it goes so far as to designate some of the societies to which it will furnish an opportunity to contribute. Then the minister arranges with the representatives of those selected to come and plead their causes. The people give according as each is successful in moving them. The good women, it may be, maintain a missionary society of their own and pledge themselves to regular contributions, but they give through their own treasury to their separate boards. The children in the Sunday school are trained perhaps to make their penny offerings weekly, but the sum thus raised is oftener than otherwise sent through their own treasurer to some outside object wholly disconnected with the regular channels of benevolence. The same is, for the most part, the course pursued by the Christian Endeavor Society. There is no steady, systematic giving by the church as a whole. The whole matter is treated as a charity rather than a duty. The several societies are compelled to be beggars from these churches rather than their honored business managers. And it would startle some people, who have never given it a thought, to know how really wasteful this method is. It costs very much of the money thus obtained to carry on such a system of raising it. Much of this expense might be saved if the churches would only do their duty.

The time is at hand when the churches make their arrangements for the benevolence of the coming year. Will they not make a business of it? Let each church fix upon some definite amount which it will try to raise. Then adopt the pledge and envelope plan, asking every one to give weekly

or monthly, as the case may be, to the benevolent fund of the church, to be distributed proportionally to the several societies. If contributions are given separately by individuals, or the woman's auxiliary, or the Christian Endeavor Society or the Sunday school, even if appropriated to special objects, ask that they be sent through the church treasurer so that he may keep an accurate account of them. Then have a regular monthly missionary meeting at which all the societies shall be briefly represented. Make the meeting the most interesting of the month. You will be both surprised and delighted with the result, and having once tried the plan you will not willingly abandon it. Church support, so far from being hindered, will be greatly aided. The spiritual life of the church itself will be greatly quickened. Why not try this plan of making benevolence a business the coming year?

IN GOOD AND REGULAR STANDING AGAIN.

Our editorial of Nov. 24 concerning "good and regular standing" has brought us some comments to which we gladly reply.

One writer says:

If a church is obliged to give a letter of recommendation to another church to a member who has been living contrary to his covenant vows, providing the church has taken no steps to discipline him, would it be considered in any way discourteous to that church if the church where the letter was presented should refuse to receive him, or would such a church be justified in refusing to have such a member enrolled in its membership, having before become satisfied that such was the case with the person in question?

1. If the church, having had reasonable opportunity prior to his asking for a letter, "has taken no steps to discipline" a member whose life is known, that member is in good and regular standing and is clearly entitled to his letter. That he "has been living contrary to his covenant vows" is an idle assumption of somebody which the church has evidently not considered worth minding.

2. But no church is obliged, either by rule or courtesy, to receive an applicant simply because he brings a letter in the usual form. The letter is necessary to good order and fellowship, but it is good only for what it says, and the church applied to ought to satisfy itself that he is fitted to be a desirable member. No church should receive any one without some knowledge of the person. Ordinarily the church committee satisfies itself that it can recommend the applicant to the church. But no fellowship or courtesy is violated by declining to accept the applicant.

Another says:

A. asks for a letter, not being under censure, but it is known that A. is not exactly what he should be, indeed quite out of the way, but the church has thought it best to wait before doing aught in the line of discipline, hoping and believing that in time he would come out right. But he has not and the request for a letter is presented. My point is that the church is not obliged to grant that letter, but ought to take up the case and, according to the result of inquiry and perhaps of discipline, act.

The statement that "the church has thought it best to wait before doing aught in the line of discipline," in the hope of reformation, necessarily implies that "the church" has deliberated upon the case and has come to the conclusion thus expressed. If so, the fact will appear upon the records of the church and A. is not in such standing

as entitles him to claim a letter. But we are afraid that the statement is not accurate, and that the writer assumes that "the church" has done what some individual members may privately have thought should be done—something which in no way affects the man's standing.

This is suggested by the apparent admission in the last sentence above that "the church" had not even made an "inquiry" into the case when A. asked for his letter. If so, it is purely an unfounded assertion that "the church has thought it best" to take a certain course in practical condemnation of a member, without a hearing and without the ordinary fairness of telling the member what was alleged against him. Gossip is no authority, and a secret conclave of individuals is not "the church." Members of churches have rights, and one of the rights of a member "in good and regular standing," whose life has been open and against whom no complaint has been made, is to leave that church and go to another at pleasure. It is always suspicious when the members of a church, who have been satisfied to keep in their fellowship, without complaint and without a suggestion of wrongdoing, some particular person so long as he is willing to stay, suddenly discover that he is a bad man when he wishes to leave them.

THE GAMBLING MANIA.

The anti-gambling mass meeting held in Chickering Hall, New York, last Sunday afternoon passed resolutions which will be heartily approved by lovers of law and order throughout the whole land. The resolutions call upon all organizations and agencies devoted to the promotion of morality and righteousness to join in a vigorous warfare against gambling. They specially condemn horse racing and the Ives pool law of New York State as framed in the interests of vice and crime, and favor the organization of a National Anti-Gambling League.

This meeting is, we hope, the forerunner of many others throughout the country for a similar purpose. The passion to get something for nothing seems to have broken out in new forms and with increasing virulence. The lottery has been effectively checked in its efforts to gain recognition as legitimate. The endowment orders are dying of their own iniquity. But betting on horse races, on future prices of staple articles of trade and on athletic games grows constantly worse. In the racing parks of New Jersey alone millions of dollars are invested and millions more are being lost and won. There is no difference in principle between these ways of gambling and those in vogue around the faro and roulette tables which in most States of the Union the laws forbid.

The mischief wrought by this gambling, its temptations to young men, the thefts, robberies, murders and suicides which are among its consequences, and the general demoralization of society are beyond calculation. No class is more dangerous to the public morals, to business and to the peace of homes than the sporting fraternity. Mr. Depew affirms that ninety per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust are directly due to gambling. A guarantee company which has insured the

honesty of 140,000 officials and has had to lose on 2,000 lays the blame of their defalcation to the prevalence of gambling. Mr. Anthony Comstock says that in a single year the money acknowledged to have been stolen as the result of gambling amounted to nearly three million dollars.

Legislatures show by their enactments authorizing this vice, with their failures to enact laws against it, the influence of gamblers. Newspapers otherwise respectable publish "tips" on the races. Poolrooms and bookmakers abound, offering the opportunity to stake small sums in the hope of winning large ones. Losers grow desperate. Characters are lost, business ruined, homes broken up. Why should this continue under the sanction of law? Surely it only needs that public sentiment should be enlightened on this great evil to secure its suppression. Meetings like that last Sunday in New York will help to do this. Pulpit and press should be outspoken against this vice. The work which Mr. John P. Quinn is doing in disclosing the evils of gambling seems to show already that he has a peculiar mission in this matter. But thousands of voices of those who know nothing of the sin by experience are needed to make his pleas effective, to warn the young and old against this vice and to secure the right legislation against it.

(Prayer Meeting Editorial.)

CONVICTION OF SIN.

Conviction, as used in this familiar phrase, means the recognition of the fact that one has sinned. But it means this not merely in a general sense, and because of the fact that all men are imperfect, but in a personal and profound sense. It is the recognition not only that one has come short of the fulfillment of moral and spiritual duty as a whole, but also that this and that particular kind and act of sin have been committed. It also has something of the legal significance of the term. It is conviction in the sense of having been tried, proved guilty and condemned. One is brought to bar before the tribunal of his own conscience and there is declared to be a criminal. In every right-minded person it is accompanied by some feeling of shame, and it is followed by sincere penitence and the desire and purpose of reform.

It is due in part, and primarily, to the influence of the Holy Spirit upon the heart. He opens our eyes to our actual condition and leads us to see ourselves, to some extent, as God sees us. It is due, also, to the conscious, willing use of our own powers of reflection. We are prompted to conscientious self-examination, but, unless we consent to make this, the Holy Spirit sojourner or later leaves us in our incorrigible hardness of heart. True conviction of sin is saddening and discouraging, but it should not be morbid. It unveils all untruthful, imperfect excuses which we are tempted to make for ourselves and leaves us face to face with the bare truth. But it does not include the accusing ourselves of sins of which we have not been guilty.

Formerly it often was so intense an experience as sometimes to be positively agonizing, but this is not commonly true at present. That it is the less genuine and trustworthy, however, is not to be inferred. This depends wholly upon its fruits. That

degree of conviction of sin is sufficient which accomplishes its divinely intended purpose, which leads one to turn from sin and to seek godliness in sincerity. On the whole, the modern type of piety probably is as genuine and fruitful as the ancient. The intensity of a true Christian's consciousness of being guilty in God's view and of needing inexpressibly forgiveness through the atoning blood of the Redeemer, as well as the continual enlightenment and guidance of the Holy Spirit, increases steadily from year to year and today is as actual, even if not expressed customarily in such fervent language, as it ever was.

Those especially who are thinking about becoming Christians need to appreciate these facts. No one must expect to have precisely the same religious history which others have had. In general principle all conversions necessarily are identical. Penitence, faith and reform are inevitable. But in respect to the degree of conviction of sin perhaps no two persons ever have exactly the same experience.

THE WEEK IN REVIEW.

Analysis of the inaugural messages of the mayors of Massachusetts cities shows that they realize that the people more and more are demanding a rigid enforcement of the laws governing the sale of liquor and are expecting the hearty co-operation of mayors and chiefs of police. The messages of State executives deal with local questions, but in many instances discuss questions of national concern. Both Governor Flower of New York and Pattison of Pennsylvania describe the great conflicts between the militia and strikers, at Homestead and Buffalo, and discuss them in a way that proves their clear conviction that the States must continue to use the militia to preserve order, protect property and punish lawbreakers just as long as men insist upon using violence in settling disputes in the industrial world. Governor Pattison is more outspoken than Governor Flower in his denunciation of the equally dangerous phenomenon, viz.: the defiance of law by consolidated capital as shown in the Reading Railroad combine, which, it is a pleasure to say, seems likely to disintegrate rapidly.

Both of these executives raise the important question of responsibility for the payment of the expenses incurred by the militia in suppressing disorder. If it is decided by competent authority that, as seems probable, the county where the outbreak occurs must shoulder the great burden, then taxpayers will have an ulterior motive for quickly responding to sheriffs' appeals for aid. Governor Morris of Connecticut emphasizes the necessity for calling a constitutional convention to abolish many of the anomalous and antiquated provisions of the State constitution and make it possible for the majority to rule in that State. Governor Russell of Massachusetts is of the same iconoclastic spirit, and gives his reasons for urging legislation that will abolish Fast Day (to which we refer on page 45) and the executive council (which exists in but two other States), and that will place undivided authority and responsibility in the hands of the executive. Speaking in general terms it may be said of the inaugural messages of the governors who entered upon their

duties last week that they showed sympathy with ballot reform, better roads and rigorous maintenance of law and order.

"The cohesive power of public plunder" is enabling the Tammany machine to tighten its grip upon the throat of New York City, and that great curse of our municipal government, "the mingling of pessimism and cowardice," is aiding it. Mayor Grant has given way to Mayor Gilroy and he has appointed two ex-convicts—one a murderer—and many ward-healers to the most responsible positions in the municipality. These appointments, together with a remarkable interview with Mr. Richard Croker, in which he practically assumed, what is undoubtedly true, that he carried the city in his breeches pocket and announced his intention to fill all offices with politicians, spurning men of business training, have aroused the decent citizens of the metropolis somewhat. But when aroused they see no help at Albany, for a Tammany man sits in the speaker's chair and a Tammany-controlled Legislature proposes to choose as United States senator a man after its own heart. "God's mills grind slow but sure." There are mutterings which presage a storm. A few more such defiant acts, a few more indictments of city officials such as that brought in by the Brooklyn Grand Jury last week showing wholesale speculation, and the people will arise as they did in the days of Tweed.

The people of California have just decided that hereafter their representatives in the national Senate shall not be chosen by members of the State Legislature but by the popular vote. This departure from precedent has been prompted, even compelled, by the belief that it will be more difficult for millionaire mine owners and corporation lawyers to buy their seats in the Senate from the voters of the State than from legislators, as in the past. If the Pennsylvania Legislature persists in returning men of the caliber of Messrs. Quay and Cameron to the Senate, if the Legislature of New York disregards the advice of President Cleveland and such influential journals as the *New York World* and the *Brooklyn Eagle* and elects Mr. Murphy to be the colleague of David B. Hill because Messrs. Hill and Croker name him, if the legislators of New Jersey choose Leon Abbot, unmindful of his participation in the recent outrageous abuse of the pardoning power, thus freeing the ballot box stuffers whose conviction had been so hardly won and so terrifying to the baser elements in the State—if these things come to pass California may find that she is simply a pioneer, not an iconoclast. A caucus of the Republicans in the Massachusetts Legislature has decided that Henry Cabot Lodge shall succeed Senator Dawes as senator from Massachusetts.

Our Washington correspondent tells of the drift of events and thought in the national capital. Cabinet makers are busy making up the circle of advisers who will aid Mr. Cleveland. Mr. W. C. Whitney of New York has stated that he is not to be included. Senator Carlisle apparently has been asked to serve as Secretary of the Treasury, but his answer has not been given and his acceptance and appointment would displease conservative Eastern financiers.

Daniel Lamont and Henry Villard rumor credits with important positions. Apropos of cabinet construction it is well to note the demand for a new executive department—trade and commerce—with a cabinet officer at its head. Congressman Andrew of Massachusetts has just presented a petition favoring this signed by 1,600 leading, widely-separated firms. Sentiment in the West opposes the prohibition of immigration suggested in Senator Chandler's bill, and Western legislators are likely to reflect this sentiment. The debate in the Senate last week shows that even if prohibition of immigration fails to be authorized there will be agreement upon an advanced degree of regulation and an extension of the federal control of quarantine, if not a decision to give the nation entire supervision. The opponents of such an enlargement are either men like Senator Mills of Texas, who adhere from principle to the extreme "States rights" theory, or men like Governor Flower of New York, who dislike to have any local patronage pass out of the hands of the machine. It is significant that the North Atlantic Continental Steamship Association has abandoned its purpose of reducing sailings and increasing rates of passage, probably because its representatives in Washington have assured it that it need not fear radical legislation. The failing strength of Mr. Blaine has confirmed the conviction that his days are numbered.

President Harrison, accepting the recommendation of the Utah Commission in its recent report, has granted a full amnesty and pardon to all members of the Mormon Church who were liable to the penalties of the Edmunds law of 1882 and supplementary legislation, but since Nov. 1, 1890, have abstained from unlawful acts. But the pardon is conditional upon future faithful obedience to law by the individual, and those who fail to avail themselves of the executive clemency are warned that they may be prosecuted. The way in which the President has guarded his action testifies to his concern for good morals and at the same time shows that he realizes that the Government has no right to persecute or refuse to accept good conduct as a proof of sincerity of motive. The President has gratified all friends of civil service reform—that worthy cause which Hon. Theodore Roosevelt pleads for in a convincing, masterly way on page 52—and done the public a great service by signing an order which brings all the clerks and carriers in the 601 free delivery post offices and 200 employes of the Weather Bureau under the rules of appointment and promotion which the professional politician despises. This order will benefit 7,200 individuals and greatly improve the service which the public will receive.

The passage of time serves but to add to the certainty of the venality of French legislators, officials and journalists. The judicial probing has added the name of M. Baihaut, who was minister of public works in the De Freycinet cabinet, to the list of the venal, thanks to the understanding between the government and M. Charles de Lesseps, who, it is believed, has revealed all the facts within his knowledge. If this proves to be true it will greatly re-enforce the case of the prosecu-

tion, possibly clear the name of De Lesseps from the charge of thieving though not from that of condoning bribery, and it will secure immunity to the informer. The Orleanists, assembled in Madrid, have been plotting but they can count upon no support from Spain and the French Government has little or no fear of them. The anarchists and socialists have subsided somewhat and the thorough military preparations of General Saussier, the governor of Paris, have reassured the timid, so that the most fearful realize now that there is no possibility of any successful uprising of the revolutionary mob. The scenes of 1848 and 1870 scarcely can be repeated. Anti-Semitic sentiment is growing rapidly, owing to the prominence of Jews in the list of the dishonest beneficiaries of the Panama treasury. It is an omen of reviving spiritual faith in France that fifteen of the deputies and senators have issued a circular proposing nine days of prayer to God to give help in the present national crisis.

The virulence of the striking miners of Saar has shown to Germany how desperate are the devotees of anarchy when aroused. Women, as in the days of the Commune, have incited the men and children to deeds of violence. Either fear or instructions from Berlin to exercise leniency have made the local officials appear supine, but now the government realizes that extreme measures must be used. The incident has disturbed the serenity of the emperor, who realizes that his services as a pacificator are spurned, and it has proved to Germany how widespread and radical are the doctrines of revolution.

In our issue of Nov. 24, 1892, Rev. B. Labaree described the awful atrocities which the Russian officials are perpetrating upon the devout, God-fearing, Bible-loving Stundists. Similar testimonies based on personal observation have from week to week appeared in the columns of the *London Christian World*, but now the secular world, thanks to the Moscow correspondent of the *London Daily Chronicle*, is beginning to realize what is being done in Russia in the name of orthodox Christianity. He reports that personal investigation has convinced him that since 1875 the Stundists have seen their wives outraged and nursing mothers compelled to work in the open fields, their property confiscated or destroyed and their own bodies subjected to atrocious indignities. Appeals to the law have been in vain. Withal there has been no recantation of faith but a degree of heroism that recalls the early days of Christianity. It certainly does seem as if the strong arm of a power like the United States might be laid upon Russia's shoulder in friendly, brotherly warning. Some day it will be recognized that such is the duty of a Christian republic. That such atrocities are fathered and fostered by the ecclesiastics of the Greek Church adds to the wickedness of it.

IN BRIEF.

All honor to the president-elect for his rejection of the pass proffered him by the president of one of the great express companies.

Now is the time when generous wood merchants are helping on the church services by giving loads of wood. Several such gifts are reported from Maine.

While the Church Building Society would have rejoiced over a larger advance in 1892, it is grateful that it rounds out the financial year with contributions aggregating \$168,499, which is \$7.20 ahead of 1891.

A happy way of extending New Year's greetings is this of having an appropriate motto printed on a card and sending it by mail with the author's signature. Thanks to our friends for their kind remembrance.

Higher criticism without doubt has its mission, but it is a sad day for the church of Christ if criticism of any kind has become "the liveliest subject before the church of today," as a church calendar states on announcing a lecture on higher criticism.

The Supreme Court of Pennsylvania has affirmed the decision of the lower court which declared a Pittsburg publisher to be guilty of "worldly pursuits" by issuing a newspaper on the Lord's Day. The plea that the law was "blue" and old (1794) did not move the sturdy Scotch-Irish judges of Western Pennsylvania.

The rather blunt exhortation recently made by a leader of a prayer meeting to those who take part in it has a grain of truth in it which some ministers may find of value: "Pray for what the people you are leading in prayer are interested in and then stop. Don't do up all your private and family prayers in the public worship."

Doubtless the wintry weather diminished attendance upon the meetings of the Week of Prayer, but it did not chill the ardor of a good many assemblages of the disciples who would be loath to abandon the time-honored custom. A slow growth of sentiment in favor of setting apart some other and more favorable week in the year for special prayer is perceptible.

(1) A barrel of apples is placed in the cellar of a house in a town in New Jersey and is forgotten. (2) Nature does her relentless work and the apples decay. (3) Dec. 9. Daughter No. 1 is found ill with malignant scarlet fever and dies the same day. (4) Dec. 27. The sixth and last member of the family died. (5) Cause of the extinction of the Laverty family: germs, born through decay. Moral obvious.

Lane Seminary directors have not only declared their full confidence in the teachings of Prof. H. P. Smith, who has been convicted of heresy by the Cincinnati Presbytery, but it is reported that they have asked Professor Roberts, who has been active in prosecuting Professor Smith, to resign. This indicates that if there should be a division in the Presbyterian Church the part withdrawing would have its full share of the theological seminaries.

It is by no means a small act of everyday heroism for a minister who is suffering the tortures of toothache to stand before his people and preach a sermon that requires his entire powers. But perhaps a greater wonder is wrought when one of the listeners obtains a like mastery of self, as was the case in Brooklyn recently when a small boy remarked after the morning service, "Dr. L. talked the toothache out of me this morning, sure."

A witty clergyman of Detroit has coined the following proverb: "There be three things too wonderful for me, yea, four which I know not, viz., the way of a man with a maid and the way of a congregation in getting a pastor; the way of a serpent on a rock and the way of a congregation in getting rid of a pastor." The same wit is responsible for the following nugget of profound wisdom of incalculable worth to congregations and pastors, "One man cannot keep both sides of a contract."

The *American Board Almanac* contains a great deal of valuable information about foreign missions. We know of no other publica-

tion where so many facts on this subject are gathered and arranged in order. It has many pertinent suggestions also. Here is one of them from a Wesleyan missionary: "To a man who has lived in a country where people worship cows, monkeys, snakes and devils, anything which separates Christians is as the small dust of the balance."

There seems to have been an unusually large number of special services connected with the new year. Churches which never before held watch meetings report interesting and successful gatherings, while sunrise prayer meetings continue to be in vogue in many places. Perhaps the fact that the new year came in on a Sunday may have had something to do with its more widespread observance, but we rejoice in the growing tendency among Christian people to make the close of one year and the dawn of another a time of self-examination and spiritual profit.

A large number of pastors of different denominations in New York have agreed not to officiate at funerals on Sunday except in case of absolute necessity. Similar action is being taken by ministers in other places. Sunday is a day full of labor for ministers and it is of first importance that they should keep their strength unimpaired for public duties. This is very little thought of by many who call for their services. Still we doubt if any minister would positively refuse to read the Scriptures and offer a prayer in the house of mourning at any hour not occupied with any other public service.

Senator Morrill, some years since, published a most interesting collection of statements proving the self-consciousness of distinguished men and women. It is time for some one to collect the editorials showing the "self-consciousness of secular journals," and we submit that it will be difficult to find a more amusing instance than the appended extract from an editorial in the *New York Sun*. It is fresh:

The sum and substance of the whole is that the *Sun* is recognized for what it is, first of all—a religious newspaper, the organ of no party in the church, but the representative and expounder of the genuine religious sentiment however it may find expression.

The Congregational church in St. John's, Newfoundland, which suffered so seriously by fire last July and which has had so long and honorable history, finds it necessary to appeal for further help from sister churches in the denomination. The total loss was \$21,500, on which there was an insurance of only \$8,000, and at least two-thirds of the members of the congregation lost their homes by the fire. This hinders them from doing as much as they otherwise would, and a great advance lately in the price of labor handicaps them still more. We trust that a generous response from the States will follow this telling presentation of facts. Mr. H. M. Moore, 242 Devonshire Street, Boston, is authorized to forward subscriptions.

That is a strange sect known as the Harmonists, having their home about twenty miles below Pittsburg, Pa. They own 3,000 acres of splendid farming land, on which the community, whose founders came from Germany with Mr. Rapp as their leader, have lived for nearly ninety years. They are pledged to celibacy, obedience to their leader and industry. At one time they numbered nearly 900, but now they are only thirty, with one long row of unmarked graves. It is estimated that if their property were divided every one of them would be a millionaire. For a long time they have had no recruits and the survivors will soon die. The question what will become of their property does not seem to interest those who hold it as much as the public at large, which has no claim on it.

STAFF CORRESPONDENCE.

NEW YORK, Jan. 6.

Christmas and New Year's came and went with the usual amount of demonstration adapted to all ages, conditions and tastes. There was noise enough for the small boys and watch night services for praying people. For weeks the stores had been crowded with buyers and nobody—not even the inmates of our prisons, hospitals, almshouses and asylums, not the poorest Eastsiders, the newsboys, bootblacks, nor yet the young rowdies who thronged Madison Square Garden at that great bear fight for candy and apples—failed to get something in his stocking, his hand or his stomach. The air has been full of holiday wishes and still many here don't seem any happier than they were. Some religious people don't. It looks as if both the *pros* and *cons* in the Briggs case, *e. g.*, had done their best and so, with un-reproving consciences, might accept this verdict and patiently await those of the higher tribunals yet to act. But it takes time to explain to all one's friends why he voted this way and not that; how it is that the learned professor's later explanations put, as they surely do, so new and different meanings into the original statements that caused all the trouble; and, particularly, if the professor always meant the second thing instead of the first why he didn't say the second thing first.

Nor does Roman New York seem much happier than American New York. Here is that "ever united," "steadfast," "unchanging" church of the ages actually beginning in its councils and methods to show cleavages as distinct as those for which it has through the centuries been berating "the sects." Not a few are daring to defend the common school, "that godless, infidel-making institution," as one of the most learned and devout of our city priests lately named it in a talk with the writer. "Schools which I am conscientiously opposing and shall oppose to the end," he added, "and which all the faithful will oppose, not more for the welfare of our Catholic people than of yours; for the common schools, if not cut up root and branch, will be the destruction of this country." Some are bold enough to question the authority of the legate straight from the pope himself, and the strange freedom of speech concerning even that chief dignitary of all, in our newspapers and debating halls, proves the truth of the old priest's saying: "This going to America makes a mighty poor Catholic of a man, and of his children no Catholics at all." How far the country, subject to the dickering of "politicians for revenue only," with this crafty power, can count for its safety on this apparent beginning of divided sentiment among Romanists may be guessed at now and known only as the years roll on.

One of our Christian denominations, however, is really happy on this opening year—the Episcopalians—over the formal initiation of their long talked of Cathedral of St. John the Divine in rapidly growing upper New York. The site could not well be surpassed, whether for future convenience of the worshipers or for the city's adornment. Besides this the Episcopal missions, foreign, home and city, are soon to be housed in their new building in Fourth Avenue near Twenty-third Street, a structure adding

greatly to the convenience and efficiency of the officers, whose work is fast growing on their hands, with the rapid increase of the various mission enterprises of that large and wealthy body.

Everybody here bewails in private the debasing character and influence of much of the matter filling the columns of most of the secular papers, though few indulge the hope of making things better. The *Evening Post*, however, the other day, made the attempt, lifting up its voice in remonstrance so strong, sharp and well grounded that it would seem its rebuke must be effective, especially with the young whom the writer had most in mind. The text was illustrated with the headings of no less than twenty-eight flashy articles or bits of "news," taken from a single page of one of our most prominent political dailies, nearly every one of which articles had either an immoral or otherwise degrading tendency. One glancing at our news stands in passing would judge that of publications catering boldly and directly to the baser appetites there are enough without tainting with similar poison those professedly edited with a view to household reading.

Among recent "supplies" of the Broadway Tabernacle pulpit have been Drs. E. B. Webb, Norman Seaver and R. S. Storrs, the last of whom "presented the cause" of the A. B. C. F. M. preparatory to the church's annual collection for the board's treasury. "The cause" did not suffer at his hands.

The Lewis Avenue Church, Brooklyn, is thriving more than ever under the care of Rev. R. J. Kent. Last Sabbath thirty-eight were added, sixteen on confession. In 1892 not far from 200 were received, making the present membership not far from 600. Its Sunday school numbers about 700. The school and audience have outgrown the lately built chapel and nearly \$25,000 are pledged for a new church building to cost from \$40,000 to \$50,000, the plans for which are well matured.

Brooklyn is losing from its ministerial circles Rev. W. C. Stiles, who came to the East Church years ago warmly commended by Dr. Dexter. He has accepted a call from the church in Jackson, Mich., of some 500 members, and carries with him the good will of many friends here who anticipate for him and the church a happy and useful fellowship in Christian work.

Dr. A. H. Bradford has taken upon his shoulders, already in the judgment of his friends weighted heavily enough for safety, the burden of responsible editorship of The Religious World department of the *Christian Union*. His wide acquaintance with men and institutions, religious, educational and beneficent, on both sides of the Atlantic, his clear insight, philosophic judgment and charitable spirit eminently fit him for the work of reporting and commenting upon the religious movements of the world week by week, which is the special aim of his department. Meanwhile, he continues his church work and literary engagements as heretofore.

HUNTINGTON.

CLEVELAND, Jan. 2.

Cleveland is rejoicing over several recent munificent public gifts. Mr. W. J. Gordon has bequeathed to the city, practically without conditions, the magnificent park on the lake shore just east of the city limits upon

which he had expended money and time without stint for the past twenty-six years. It is one of the most extensive and beautiful parks in the country, containing 129 acres with lawn and forest and lake shore drives and a great variety of rare trees and shrubs. It is worth not less than a million dollars. The city has accepted the gift and will doubtless connect it with Wade Park, two miles away, by a boulevard through the picturesque valley of Doan Brook. A large amount of property lying southeast of Wade Park has been offered to the city upon very liberal conditions, which it is hoped will be accepted and the boulevard extended to Shaker Heights and the Shaker Ponds, making practically four miles of boulevard connecting three parks. The city council is also considering certain generous propositions from West Side citizens which are likely to result in a park and boulevard system for that part of the city. A citizens' park and boulevard association has been formed and many wealthy and energetic business men are interesting themselves to see that Cleveland's natural advantages of lake shore, wooded ravines and hills are speedily improved for the public benefit.

Western Reserve University has received during the past year nearly \$300,000 in gifts from public-spirited citizens. The widow of Hon. Franklin T. Backus, a distinguished lawyer, has given \$50,000 to the endowment of the law school, which is hereafter to bear her husband's name. The university has also received the valuable natural history collections of the Kirtland Society of Natural Sciences and the ornithological collection of the late R. K. Winslow; and during the holidays Mr. John L. Woods, a wealthy lumber merchant of Cleveland, made an addition of \$125,000 to his already large gifts to the medical college of the university. Its building on Erie Street was given some years ago by Mr. Woods, whose total gifts to the university now amount to nearly \$400,000.

On Christmas Day Mr. J. H. Wade made a gift of four acres of land as a site for a museum and school of fine arts. The site is practically a part of Wade Park, and is just off Euclid Avenue in the eastern part of the city near the buildings of Adelbert College, the College for Women and Case School and not far from Lakeview Cemetery and the Garfield Memorial. The trustees to whom this eligible site has been conveyed already had in hand bequests of over a million dollars from the estates of Horace Kelley and H. B. Hurlbut, beside several valuable art collections. W. J. Gordon, in addition to his gift of Gordon Park, left several valuable works of art and considerable money to aid in building an art gallery. With this site and these bequests, under the administration of the well-known citizens who hold the trust, Cleveland will soon have one of the finest art galleries in the country.

The first national meeting of the Epworth League is to be held in Cleveland in July, 1893. The league originated in Cleveland and the Central Methodist Church, where the first society was organized, changes its name to the Epworth Memorial Church as it enters its new stone house of worship, which is the largest and most modern church building in this city of churches. The convention, in size and spirit, gives promise of being a generous rival of the

International Christian Endeavor Convention which is to be held in Cleveland in 1894.

Rev. William Knight, who recently left the Madison Avenue Congregational Church to become associate pastor with Rev. H. C. Haydn, D. D., of the Old Stone Presbyterian Church, has preached a series of strong sermons about the duty of city officials with reference to gambling and the social evil. A citizens' league against vice has been organized and active arrangements are in progress looking toward more united and efficient provision for the spiritual and temporal needs of young women in the city. The methods thus far pursued have been eminently wise and practical, enlisting the co-operation of the authorities and of various practical benevolent organizations already in existence and receiving cordial support from the public and the leading newspapers of the city. Cleveland has an unusual number of prominent city and county officials who are active Christian men and there is strong public moral support for the honest enforcement of law.

I. W. M.

CINCINNATI, Jan. 6.

People who have judged Cincinnati by the moral tone of her largest and most widely known daily papers and by occasional demonstrations prompted by "certain lewd fellows of the baser sort" will be somewhat surprised to learn of a movement which is on foot here which would be a credit to any city.

The prospectus of a new morning paper, the Cincinnati *Daily Tribune*, has been issued. It is to be published six days in the week and sold for two cents per copy. Brief extracts from this prospectus are of more than local interest. "This enterprise is the outgrowth of a citizens' movement. The object is to provide a fresh, clean, bright, modern newspaper that can be taken into the home circle. In politics the paper will be conservative Republican, but municipal affairs will be treated as matters of business simply. In presenting each day's record of events sensationalism and scandal will be rigidly excluded. The world is full of news of genuine interest which lies above the range of criminal life. The projectors are about one hundred representative men from commercial and professional circles in Cincinnati and cities near by. They believe that a great commercial and industrial future lies before the million people in and near to Cincinnati if manhood and virtue, instead of passion and vice, are promoted by the public press."

Those connected with the old morning papers already recognize the fact that this movement indicates clearly that the time has come when they are no longer to have everything their own way, and that it is not the highest type of journalism to pander to low and vitiated tastes. The movement will be a strong counter-irritant in this whole region to the present demoralizing influence of Sunday papers.

There is a growing feeling that the enormous proportions to which the leading dailies in many of our large cities have grown has come to be a great burden to the publishers and to the public. Men cannot afford to take time to read so much of transient interest, nor do they wish to pay for so much which is worthless to them.

No single paper has been willing to take what would have the appearance of a backward movement and reduce its size. The projectors of this new enterprise will have no small advantage in that they will have to provide only for a paper of readable proportions and can charge accordingly.

It has brought a blessed sense of relief to the general Christian public to have the present stage of the trial of Professor Smith for heresy a thing of the past. The affair has been most unfortunate from beginning to end. It was a sad spectacle, especially when contrasted with the condition of things in our city a year ago. Then different churches and denominations were considering how they could best demonstrate their unity of spirit and purpose and how by united effort they could most effectively promote the cause of Christ. Many believe that the trial has done more to bring a reproach upon the cause than the whole Mills movement did to promote it. One comforting thought is that the Lord can bring good out of what may seem to us evil and only evil.

W. H. W.

WASHINGTON, Jan. 7.

Congress reconvened last Wednesday and the expected and promised activity set in at once with one slight drawback, namely, the lack of a quorum in the lower house. This unusual phenomenon, by the way, has been observed pretty much all the time since. A not unusual phenomenon is it in the long, tedious, stifling sessions of the summer. But it really is unusual, perhaps unprecedented, to see so much of it in winter, and especially in the hurry and drive of the short session. There are now less than fifty working days before the fourth of March, with a great mass of work that absolutely must be done and another great mass that ought to be; and yet for a good part of four days this week the House has been without a quorum.

It is hard to account for this except on the theory that congressmen have at last got entirely above their business. Absenteeism has been steadily increasing for many years past. One would suppose that the great interest felt in silver, immigration, anti-option, etc., would tend to keep the majority in their seats. But the majority are interested in nothing so much as themselves and their private fortunes, and this explains their absence from their posts of duty.

Those who were present at the sessions this week, however, pitched into business with a rush. There was some conflict for precedence, as expected, among the leading measures, but this was settled without any delay or trouble. Nothing has been perfected yet, but there is a good chance for some interesting action ere long. As to silver, Mr. Bland appears to be quite comfortable in his mind. He voted against the Sherman bill, but it has worked in a manner quite to his taste and now he will fight its proposed repeal, unless the repeal shall lead to absolute free coinage. A remarkable report gained currency the other day to the effect that Mr. Cleveland had announced his willingness that the Bland bill should be accepted as a compromise to secure the repeal of the Sherman bill. This would be a strange case of "political bedfellows," indeed, and the story seems hardly credible.

And still there are many good, sound financiers who think the original Bland bill far less injurious to the country than the Sherman bill has proved to be.

It is considered almost certain that action of some sort will be taken in regard to the silver question at this session. The existing financial conditions seem to demand it. Would that there were as much certainty about the immigration question. Senator Chandler has done great work in this service during the last year and has shown a disposition to propitiate all rivals and enemies and to accept their suggestions and amendments with the idea of producing at least something in the shape of positive, forward legislation in regard to immigration restriction during this Congress. Some little progress has actually been made with the new quarantine bill, the Senate having passed today one section thereof, which gives the President power to suspend immigration when in the circumstances such suspension seems to him proper and desirable for the health of the community. The anti-option bill comes up again by agreement next Tuesday and will probably be the main feature of the week in the Senate. The chances of its final enactment are thought to be diminishing daily.

By far the greatest and most interesting political subject at present is the fight for the senatorship at Albany. All the politicians are watching the developments there with the utmost eagerness as they consider that the Murphy affair, however it may end, will have an important bearing on general politics during the next four years. It is, in fact, simply a desperate struggle for the mastery between Mr. Cleveland and Senator Hill, and the senator has much more at stake than the president-elect has and hence is working with his whole power to accomplish the election of Murphy. At the present writing it looks as if he would succeed, but such success would not be in reality a defeat for Mr. Cleveland, who will have the presidency any way and who will be apt to run things pretty much his own way, whatever the two New York senators may say.

C. S. E.

CURRENT THOUGHT.

AT HOME.

Prof. Franklin H. Giddings, describing, in the January *International Journal of Ethics*, The Ethics of Social Progress, says: "One of the most interesting developments in the ecclesiastical world is the growing belief that Christianity ought to prove its pretensions by demonstrating its power to solve social problems. It is curious that in all this discussion the most important single doctrine that Christianity has to contribute to social science has been forgotten or ignored, viz., the distinction between those who are free from the law and those under the law. The key to the solution of the social problem will be found in a frank acceptance of the fact that one portion of every community is inherently progressive, resourceful, creative, capable of self-mastery and self-direction, while another portion, capable of none of these things, can be made useful, comfortable and essentially free only by being brought under bondage to society and kept under mastership and discipline until they have acquired power to help and govern themselves."

Bishop Coleman of Delaware believes that there are definite limits to Religious Discussion. What they are he defines in the January *North American Review*. "It is such as

calls into question the fundamental principles of religion. Any discussion which involves disrespect to them transcends its proper bounds." The fundamental principles which the bishop enumerates are belief in the personality of Jesus Christ and His deity, man's salvation through His atonement, the observance in some form of the sacraments of baptism and the Lord's Supper. Amelia E. Barr, in the same journal, closes a scathing article on Flirting Wives with these words: "It is generally thought that Mr. Congreve wrote his plays for a very dissolute age; in reality they seem to have been written for a decorous, rather straight-laced generation, if we compare our own." Dr. Charles H. Parkhurst, describing the City Vigilance League of the metropolis, coins the following epigrams: "No matter how many municipal officials we have this is *our* city. The mayor is bound to look after the citizens, but the citizens are just as much bound to look out for the mayor. The judiciary must sit on the bench but the citizens must sit on the judiciary. There is no man so faithful that he does not need to be watched in order to be kept faithful. . . . Mere arithmetical proportions do not signify any more than in the instance of a crowd *versus* one hornet."

Rev. Dr. F. E. Clark, writing on Religious Life in Australia in the *Independent*, says: "The Congregationalists are strong in spots. In all the leading cities they have leading churches, and some of the most eminent preachers and religious leaders in Melbourne, Sydney and Adelaide are found in this denomination. But I have not felt that this denomination was taking hold of the masses of the people as are some others. As in my own country (I trust my brethren will pardon me) I have felt that some of the Congregational churches were suffering from eminent respectability and intellectual supremacy and lacked something of the evangelistic fervor."

To the *Watchman* the trial of Professor Briggs and the verdict rendered has "illustrated afresh the difficulty of securing church unity on the basis of creed subscription. A coach and four has been driven through the Westminster Confession, so far as its intent is concerned, and absolutely nothing has been determined as to the agreement of Professor Briggs's doctrines with those of the Scriptures."—The *Presbyterian* and the *Herald and Presbyterian* regret the decision and are confident that the General Assembly will overrule the New York Presbytery. Even the *Observer* is compelled to condemn the method of procedure which the polity made necessary, and hopes that "trials of this kind may not be frequent in the church. . . . When opinions become arrogant dogmatism the natural result is to narrow the boundaries of liberty; and when a hard and fast rule represses all liberty of thought it is difficult for some natures to avoid accepting the invitation to martyrdom."

Dr. J. M. Buckley has very definite ideas about what a sermon preached at a funeral should be. In the *Christian Advocate* he writes: "The so-called gift for funeral discourse, which usually means simply that a preacher can be relied upon to eulogize the deceased and flatter the family pride of the mourners, is no gift at all. The minister who does it contradicts the words of Jesus and the doctrines which he himself preaches. He who, standing in the pulpit on the Sabbath, declares that those who live in sin cannot be saved and when brought face to face with mourners who bewail the death of a friend, and deplore still more the life he lived, speaks as though the deceased had certainly ascended to glory, is a betrayer of the truth. Those who, to avoid this, are blunt and severe, or make any remark of the deceased which they would not dare to make to him if he were living, are not of the spirit of the gospel."

The *Christian Register* says: "The simple

fact is that Unitarian churches never have possessed, do not now possess and are not likely to set up any representative institution competent to make an authoritative statement of their position. . . . The church in Tacoma proposes to cling to the Unitarian movement but to withdraw from Unitarianism. Well, there never was any Unitarianism to withdraw from. There has been, and is now, nothing but the Unitarian movement, with such rubs and frictions and diversities as movement implies."

The *New Nation* indulges in retrospection: "Look back four years and the United States was a practically virgin field for any form of the socialistic propaganda. Today, nationalism, the name given to the most radical form of socialism, nothing less than Jesus Christ's socialism, is a household word from one ocean to another. Four years ago ridiculed as amiable enthusiasts, people actually fools enough to believe that God's kingdom of fraternal equality ever could come on earth, the nationalists today see their hope become the religion of hundreds of thousands, their practical program adopted as the creed of a national party which, having polled a million votes at its first election, in no spirit of idle boastfulness claims the presidency in 1896."

ABROAD.

The English papers are giving lengthy and laudatory reviews of the life of Catherine Booth, just published. But to the *Methodist Times* there comes the additional experience of reading it "with shame and agony," for "unintentionally and unconsciously it is an awful and crushing impeachment of the Methodism of fifty years ago. Every drop of blood in General Booth's body and in Mrs. Booth's body was Wesleyan Methodist blood. There never were two more pronounced and intensely loyal Wesleyan Methodists. Why have they been found outside Methodism? Because the Methodism of the nineteenth century, with far less excuse, has imitated the disastrous and suicidal folly of the Church of England when in the eighteenth century she expelled Wesley. The parents of General and Mrs. Booth were Wesleyan Methodists. They themselves were both converted in the Wesleyan Methodist Church and were devoted members of it. But they were driven out of Wesleyan Methodism." After commenting on the failure of the effort to bring about a union between the Church of England and the Army, the editor asks: "Has Methodism sinned so grievously in this matter that it is too late to hope that such an 'affiliation' may some day take place between the Salvation Army and the Methodist Church? Here there are none of the doctrinal and ecclesiastical difficulties which make union between the Salvation Army and existing Anglicanism impossible. We believe that in the mercy of God one more opportunity of undoing the miserable past will present itself on the day that all the Methodist churches unite."

The *Christian World* confesses that England is "rapidly becoming a nation of gamblers. . . . Now, as if the previously existing forms of the evil were not enough, we find popular journalism throwing its enormous force into the business of widening its range and of aggravating its intensity. The 'missing word' competition appears to have turned the heads of the English people of today as completely as did the South Sea bubble of a former century." It defines gambling as "an effort to obtain wealth apart from any work, skill, merit or qualification of the parties interested; its transactions bring no useful result of any kind to the community; its gains are obtained at the price of another's loss and its moral influence is to the last degree damaging to both the winner and the loser."

The representative of American Universalists in Japan reports, in the *Christian Leader*,

that he meets with such questions as these from the bright Japanese youth: "Do you believe that all the people who are not Christians must suffer forever in Paradise? (Note the odd use of the word Paradise.) Do you believe that only Christianity has useful truth? Do you believe that every word in the Bible was spoken by a voice from heaven? Do you believe that religion is more useful than science? Do you believe that Christ was the Almighty God? Do you believe that all the Japanese people are heathen if they do not become Christians?"

THE NATIONAL CIVIL SERVICE.

BY HON. THEODORE ROOSEVELT.

We again see, as we saw four years ago and eight years ago, a change of political parties in Washington, and now in 1893, as previously in 1889 and 1885, a clamorous demand on the part of the adherents of the party which has just triumphed at the polls that the 150,000 offices of the Government be given to them. It would be amusing if it were not very sad to see the frankness with which so many politicians assume that the only reason for the existence of a party is afforded by the offices. A very large number of the men who most loudly proclaim their allegiance "to the party" are not really party men at all in any proper sense of the term. They do not care an iota for their party's past, for what it has represented or professed to represent. They do not care in the least for its principles or character. They are indifferent to its attitude toward any of the public questions of the day, whether the tariff, the currency, immigration or what not; all they have their eyes fixed on is the plunder to be obtained by the distribution of the offices.

These men form a selfish horde of political mercenaries, who are just as detrimental to our public life today as the foreign *condottieri* were to Italy of the middle ages, and yet in a spirit of supine indifference to the national welfare many hundreds of thousands of good citizens look at the antics of these plunderers with contemptuous or amused acquiescence, and see them struggling with swinish eagerness for a chance at the public trough without feeling any of that active impulse to thwart and overcome them and drive them from public life which ought to be aroused by the sight in the breast of every patriotic American.

The enormous bulk of the Federal offices are really not political in their nature at all. Ninety-nine out of a hundred public servants (probably a much greater proportion) are employed in positions such as that of postmaster, letter carrier, night watchman at a custom-house, clerk in a department at Washington, gauger in the internal revenue service, and the like. The duties of these men are purely ministerial; they should have nothing to do with politics. A letter carrier's business is to deliver and collect his mail expeditiously and without errors. His views upon the tariff or the silver question have no interest for the citizens whom he serves, have not even the remotest connection with his duties, and should not be considered in any way. It is an act of simple folly to turn out such a man when he is serving the public well, merely because the candidate for whom he did not vote at the last presidential election happens to have been the choice of the majority of the people.

Moreover, great though the evil is that the spoils system works to the public service, this is but a minor affair. The chief curse comes in its effects upon our public life. At present all portions of the service which are not protected by the civil service law (and of the 170,000 positions under the Federal Government only somewhere near 40,000 are thus protected) form a huge bribery chest out of which to pay for the debauching of our politics. No one cause has been so potent in tending to degrade American political life as the spoils system. It puts a premium upon partisan activity with a view to a reward out of the public treasury and powerfully discourages good men from taking part in contests where they find themselves opposed by bands of drilled henchmen, kept together by what has been aptly styled the cohesive power of public plunder.

The plea sometimes advanced by honest but thick-headed beings that more efficient service can be secured if the subordinates and the heads of departments are of the same political faith is simply nonsense. When General Corse was postmaster of Boston at the same time that President Harrison was in power not an accusation was made that the service was suffering, and no man in his senses would assert that the business interests of Boston would suffer in the least, or would be anything but benefited, if the present postmaster, Mr. Hart, were retained under President Cleveland.

The truth of these statements is self-evident, but if any proof is needed it is supplied by what has occurred under the present administration in Charleston, S. C., where, from various causes, the Democratic postmaster appointed by President Cleveland has kept office all through the administration of President Harrison. There has not been even a hint of friction in the execution of the postal laws and the rendering of satisfactory service to the public because of the difference in politics between himself and his chiefs. The continuance in power of this Democratic postmaster in South Carolina during the term of a Republican President, with entire satisfaction to the business community and to all the private citizens affected by the conduct of the office, is sufficient proof in itself that absolutely no public interest can be subserved by changing the incumbent of any ministerial office. Every such change of a postmaster, a collector of a port or of any other public servant, outside of the few who are properly in political positions, simply means that some group of politicians is to be benefited without regard to the interests of the public service and to the serious detriment of healthy public life in the community itself.

All that portion of the public service which comes under the civil service law has been withdrawn from this degrading scramble for spoils. Into this branch of the public service any self-respecting man can honorably seek and obtain entrance without regard to his politics or his religion, solely upon condition of his rendering faithful and efficient service to the whole public in whatever position he seeks. The classified service now includes the great bulk of the departmental employes at Washington, all the larger post offices and custom-houses throughout the country, the railway mail service and the educational branch of the

Indian service. In some of the local offices where the commission has little chance to exercise immediate personal supervision the law has been imperfectly observed, but in most of them this is not true.

Taken as a whole, it may be said that the employes in the classified branch of the service are now appointed solely upon the record they make in open, honorable competition with other aspirants for the office and are retained as long as they discharge their duties in a satisfactory manner. For every position examinations of a strictly practical character, relevant to the duties to be performed, are held and the applicants are appointed according to the records they make in these examinations. This means that in the classified branch the clerks devote their whole energies to the service of the public instead of, as in the unclassified branch, partly to the service of the public and partly to the service of some local boss or political organization; and it means, moreover, that the salaries of the positions covered by the classified service can no longer be used as a means of debauching public life, as is true of all those positions which are distributed in accordance with that corrupt and degrading maxim, "To the victor belongs the spoils."

All good citizens who earnestly wish to see the government of their country bettered should strive for the day when the whole non-political service of the Government shall be taken out of politics. They should demand of every administration that the classified service be extended as rapidly as possible, and that the civil service law be executed with the utmost rigor and impartiality; and they should, moreover, criticize freely every abuse of official patronage to influence elections and conventions and all changes of any kind made for purely partisan reasons in non-political positions, even when these are not covered by the civil service law. Finally, they should not only uphold the hands of those senators, representatives and others in public life who are striving to do away with the spoils system, but should take active means to retire from public life all men who work for the degradation of the country by supporting the old spoils methods.

INJUSTICES.

BY REV. A. H. QUINT, D. D.

In an institution of vowed sisters in another land I remember seeing a legend above a door which, when translated, would read, "When one deserves hell one should not complain of anything." The door was one less secluded than others else I could not have seen it. It was one through which, doubtless, the inmates often passed and the sentence must have been intended to make them the more contented with the privations and austerities of their lot in life. If it were framed to suppress murmurings and needless hardships and upon the demands for what are called works of supererogation still it had in it a real Christian element. The lives which are what they are by the mercy of God cannot claim exemption from hardship on any ground of good desert.

A studied remark which I heard from a theologian, years ago, that it would be just in God now to cast Paul down out of heaven into hell because of his past sins I had to

reject. To cast Paul away when he was a grievous sinner would be one thing, to cast Paul away when he is penitent and holy is another thing. The latter would not be just to Paul in his regenerated life, nor just to Him who purchased Paul by His own blood nor just to God's own nature. But Paul in his earthly labors could not complain of any hardships which the God who had forgiven him saw fit to impose upon him. He might reasonably have complained of men's injustice toward him and of undeserved ill treatment, for his persecutors had no grievances against him. But he was living under the mercy of God who had graciously overlooked his offenses. Nor was his service, at its possible best, acceptable except in its grateful love through Jesus Christ. He could justly complain of what was human wrong done him; he could not justly complain of the burdens which God left him to carry, not even if those burdens sometimes consisted of the wrongs done to him.

Injustices are hard to bear. I well remember how in my boyhood I smarted under any unjust judgment or expression on the part of a teacher. I think that children often suffer from a sense of unjust treatment. They are misunderstood. They are blamed when they do not deserve it. It rankles in the child's mind. Often he has not skill enough to explain. It is a great gift in a teacher to have such power of insight as will perceive a child's motives. In fact, one without this gift cannot be a teacher of the higher quality. The sense of helplessness on the part of one unjustly treated adds immeasurably to the evil effect. Is not this sense of helplessness one of the most formidable elements in the poverty which whole classes feel is unjustly imposed by existing laws of social order? Resentment against injustice is natural and right. Helplessness under injustice badly aggravates the hurt.

But I am not considering questions of social order. If I did I should certainly not treat of them by smothering injustice under the doctrine of God's providences. On the contrary, I should say that God's righteousness itself demands discontent with every system of wrong and injustice. But my thoughts relate to personal discipline in the ordinary course of one's life. One may expect that he shall not always be treated with fairness. His motives may be misrepresented. His work may be depreciated. Even his rights may be denied. What shall he do? I remember a case which was reviewed by a council in which a member of a New England church was excommunicated because he would not abandon a right of way across a relative's land to a wood lot, which had been enjoyed by his father from time immemorial and to abandon which would necessitate a long detour. By advice of his lawyer he persisted in using his undoubted right of way and the church excommunicated him on the Scriptural ground that he would not "hear the church," which church was under the influence of his relative. Ought he to have abandoned his right? No; no Christian rule would require it.

But there will be many instances in which an injustice takes no such concrete form. One must not expect to be free from what may seem to him a lack of appreciation or of rightful understanding. He must do his

work with this before him. This will often come from the natural inability of some person to imagine himself in another's place. This imagining is difficult, even if faithfully attempted, and it is seldom thoroughly attempted. Only persons in sympathetic relations with others can get just impressions and have rightful appreciations. Intimate sympathetic relations are rare. Nor are circumstances always understood. I cannot but admire the calm patience with which men in some positions of trust go quietly and silently on with their work under more or less complaint, even if I may doubt the wisdom of their course in some particulars. To endure is a heroic element. To stand under fire without returning a shot, when such standing is in the line of duty, is the height of heroism.

Have you never admired the patience of a parent with a complaining child who is at the age when restraint is irksome? The child is petulant and says unkind things and the parent is grieved. But the parent says, "My child will know better by and by; he is unjust now and complains of me without reason and says sharp things, but he will learn better as he gets older," and the child does learn better, and if he remembers what he has said he is ashamed of it. Wisdom has borne with the unjust words of an irritated child. I wonder if God bears with our petulancies in a like spirit. Yes, I think He does. He knoweth our frame.

But I am thinking of the spirit with which one may bear what he feels to be unjust criticism of work or failure to secure complete appreciation, as suggested to me by observation in the case of more than one person. I want to distinguish between the appreciation expressed by men, which may often be faulty, and the real effect of work in the hearts and lives of those under its influence. Many a work has been wrought unseen of men, and wrought with inadequate appreciation, when such work has had in it great and indefinitely expanding results. Some great "revival" has not always had in it such mighty effect upon the world as the silent conversion of some single person, and the man who led the former has not made such impress upon the world as the man who influenced the latter. Nor is men's judgment to be compared with God's estimate. One who is faithful and conscientious in his service can endure the unjust criticism of that service which often attends Christian work. Time will bring all things right. Perhaps it is fair to say frankly that pastors of churches are not infrequently led to feel that their service has not been justly appreciated, that little mistakes have been magnified, that unfair opposition by Christians has impaired their work and that want of success has been attributed to them when it was simply the fault of others. Their hearts are saddened by a sense of injustice. Often they are right in their feeling. It is hard to bear. But what then? It would be a sad thing if one so dwelt upon the injustice experienced as to become morbid. He can think with humility of the inadequacy of his own best service. He can also remember that his Master when upon the earth was oppressed and afflicted. He can distinguish between the injustice received at the hands of men and the burden which the Lord has laid upon him, of which as a child of God he

has no right to complain and which he can forgive as his Master forgave, and in bearing which he can patiently wait, in the meekness of love, until the Master shall set all things right in the world which is to come.

SOROBY OLUB SKETCHES.*

II. PURITANISM AND CONGREGATIONALISM.

BY REV. MORTON DEXTER.

The outcome of the tyranny with which the Puritans were treated was what might have been expected. "The blood of the martyrs is the seed of the church." Such oppression always confirms many of its objects in their beliefs and provokes them to a more or less open resistance. Partly for this general reason, and partly because similar religious persecutions on the Continent, as well as the demands of English trade, had led many Protestant French, Germans and Dutch to settle in England, especially in the eastern counties, Puritan opinions spread steadily in certain portions of the kingdom during the latter half of the sixteenth century. Thus there came to be three distinct religious parties: the Anglican, or Established Church, composed of the conforming Protestants, which was more Romish than Protestant in practice, although no longer acknowledging the Pope as its head; the actual Roman Catholics, ever active and permitted a well understood, although legally prohibited, existence; and the Puritans, or non-conforming Protestants, who also were called Separatists.

The first regular Puritan congregations on record seem to have met in and around London about 1553. One numbering two hundred then was formed in that city, meeting wherever it could avoid discovery. But about 1557 it was detected in Islington, and Mr. Rough, its minister, and Mr. Simpson, its deacon, were burned at the stake. About 1566 it reassembled in London and adopted the German service-book. This was the formal separation from the Church of England and the beginning of organized Presbyterianism in that country. Subsequently congregations gradually were formed in Suffolk, Essex, Warwickshire, Northamptonshire and elsewhere. The writings of Calvin began to be introduced into the country and to be studied by many of the more seriously minded ministers, and Puritanism soon grew apace, although never free, except temporarily in certain localities, from the active hostility of the authorities, both ecclesiastical and civil. The persecution, which already has been described, was maintained constantly and energetically.

At this point the more important points of difference between the Established Church and the Puritans should be mentioned. The former held that the papal church is a true church of God. The latter disputed this. The former insisted upon the spiritual, as well as the legal, supremacy of the crown and its magistrates. The latter admitted the legal but denied the spiritual supremacy. The former claimed that forms of church government which had grown up during the centuries subsequent to the age of the apostles were equally genuine and authoritative with those instituted by the apostles themselves. The latter insisted upon the primitive, apostolic forms, as they understood them, as the only true ones.

The former required the observance of rites and ceremonies which Christ never prescribed. The latter denied the obligation to heed them. The Puritans also objected to bishops, unless bishops should be regarded merely as presidents of boards of presbyters, unauthorized to rule except with the concurrence of the presbyters. They were opposed to set and formal prayers unless some liberty of extemporaneous petition also were allowed. Moreover, although not objecting to a clerical dress in itself, they repudiated all costumes similar to those worn by Roman Catholic priests. On these, as well as on some other matters, the differences between them and the Established Church were radical and were founded upon principle.

The beginnings of Congregationalism occurred during the second half of the sixteenth century. The Puritanism which has just been described was essentially Presbyterianism, an aristocratic system, not then fully developed in its grades of presbyteries, synods and assemblies, yet containing them all in essence and in prospect. Another outcome of the Puritan movement was to be a more democratic religious body. The early Congregationalists, of whom Robert Browne for a time was the pioneer, were loyal Puritans. They dissented earnestly from the Established Church. They agreed with the Presbyterian Puritans upon every one of the points of difference which have been mentioned. But they went beyond the Presbyterians themselves. They insisted upon the independence of each local church, and upon the God-given right and duty of each church to govern itself democratically, while maintaining a common and equal fellowship with others. These positions they based upon the teachings of the Scripture and the example of the apostolic churches.

Robert Browne first advocated these principles about 1580. Little is known as to the degree of their acceptance for a time. Doubtless they made headway slowly and only here and there. The first Congregational church probably was that to which Robert Browne ministered in Norwich, about 1580, but the first which established itself permanently appears to have been that formed in London in 1592, although the same thing had been attempted there as early as 1587. By degrees other Congregational churches sprang up. One historian says that the Brownists, which is the name by which Congregationalists were known for a while, "increased and made a considerable figure toward the latter end" of Queen Elizabeth's reign. In 1602 there was a Congregational church in Gaipaborough-upon-Trent, in Lincolnshire, the fortunes of which will be alluded to again.

Mere Separatism, or Nonconformity, let it be remembered, was not Puritanism. Roman Catholics were Nonconformists as truly as any others. Nor did Puritanism long remain identical with Presbyterianism, although for some time they were one and the same thing. Out of Presbyterian Puritanism grew the simpler and, as we believe, purer and more apostolic Congregationalism. Doubtless there were then, as there are now, true Christians in every branch of Christ's earthly church, even the most corrupt. But the history of those who at this time revived the original Congregationalism will be found, as we continue to study it, to

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be a record of intelligent, patient, energetic loyalty to Christ which never has been surpassed, and which ever since has been of wonderful and honorable service to mankind.

HINTS TO SCROOBY CLUBS.

BY REV. G. R. MERRILL, D. D., MINNEAPOLIS.

If, as has been suggested, there are seven sessions of the Scrooby Club this season the following is a good division of the matter in Dr. Dexter's Handbook and one which will be used for several clubs:

First session, chapter 1, pp. 1-13.
Second session, pp. 14-41.
Third session, pp. 42-67.
Fourth session, pp. 68-88.
Fifth session, pp. 89-126.
Sixth session, pp. 183-194 and 144-176.
Seventh session, pp. 136-143 and 127-135.

This is on the supposition that the meetings are held monthly. If held at shorter intervals it would be well to make the readings proportionately shorter.

For reference and for answers to the special questions to be looked up in connection with each session any of the following are helpful: Huntington's Outlines of Congregationalism, Dexter's Lectures on Congregationalism as Seen in Its Literature, Punchard's History of Congregationalism, Bacon's Genesis of the New England Churches, Jacob's Ecclesiastical Polity of the New Testament, Hatch's Organization of the Early Christian Churches, Palfrey's New England and Green's English People. The suggested topics for the principal paper or discussion are: John Robinson and His Works, the Plymouth Colony, Early Educational Movements, Missionary Work Among the Indians, The Baptists and Quakers in New England, Thomas Hooker and the First Church in Hartford (two evenings).

Two cautions seem necessary. First, to make the "quiz" questions on Dexter so many and so simple that there shall be no difficulty in their answer. Second, not to have the principal paper too learned and exhaustive. Its aim should be to lead to conversation and discussion that will interest the largest number.

Some questions have been raised as to how the portion of Dexter that has to do with forms, etc., can be profitably used. The answer is that this should be the most interesting and valuable part of the whole winter's work. Our older churches are constantly sending their members into new communities where they may have a share in planting and directing new church organizations. One of the things of most worth in these churches, after the grace of God in the hearts of the people, is some man who knows the orderly way of doing the ecclesiastical business that is to be done. The Scrooby Club movement will greatly justify itself if it furnishes some men and women of such equipment. The sessions occupied with these forms will be most interesting if the things for which the forms are intended are done and practiced till the members of the club know how to do them. For instance, there is quite a percentage of our ministers who do not know the proper form for the minutes of a council or the steps for the organization of a church, but if these things are done in the club, with free use of the blackboard and careful explanation, there will be laymen who will know. It may be said that these things are not of first importance, and it is granted;

but inability to do them properly often interferes with the things that are of first importance.

Longfellow and Whittier will supply much material for readings and recitations that will make the meetings more interesting. If one is fortunate enough to have a lantern and can obtain views some brief illustrated talks on Pilgrim places would be enjoyed.

SEVENTH CAMBRIDGE NO LICENSE VICTORY, WITH REMARKS.

BY REV. D. N. BEACH.

Cambridge for the seventh successive year voted, Dec. 13, against licensing the sale of intoxicating liquors. The license people cast about 400 more votes than the no license people ever had cast and the latter beat their own record by about 1,200 votes, winning by a majority of 843, the largest ever registered. It was an intense struggle, in which the saloon, on the strength of very heavy registration in the presidential year, confidently expected to win. This, in a city of nearly 80,000 people with a registration of some 14,000 and constituting Cambridge the banner city of the world for suppressing the saloon through an extended period by its own volition, makes a noteworthy event. The ringing of bells when the result was known and the crowded and ardent jubilee meeting, extemporized the same evening to signalize the occasion, had in them a meaning much more than passing.

This is the way the victory was achieved: In October the Citizens' No License Committee met, heard reports from the several wards and blocked out its work. The reports emphasized the enormous registration as a source of peril, noted certain lax enforcements of law which would work against the cause and had outlined to it certain difficulties temporarily affecting the situation. It voted to canvass the entire registration, to plan out a good initial meeting and appointed subcommittees for detailed work. The initial meeting, Nov. 2, was earnest and enthusiastic. The old committee was reappointed. Cautionary signals were hung out indicating points of danger in the campaign and a good start was made.

This committee proceeded to work from Nov. 2 till Dec. 13 with an assiduity perhaps never excelled in the six years preceding. Some \$2,000 was raised for the campaign, headquarters were opened, experienced paid canvassers examined the whole voting list, the results were compiled by a force of clerks, so that it was known where nearly 8,000 no votes could be depended on, the no people were notified by circular when and where to vote in each precinct and urged to do their duty. In one or two wards special appeals were sent out where there was need and on election day a check list was at nearly every precinct with a mark against every known no voter and workers on hand to check off the voters as they came, to make lists of the no men not reporting by one o'clock and to start out men to bring them in. Never was this precinct work done so exhaustively. The committee also organized several important public meetings.

The most effective single act of the committee was perhaps its issue of its annual no license paper, *Frozen Truth*. This large

sheet, finely printed on excellent paper and without advertisements, was sent to every voter in the city. Its name tells its story—the hard, condensed, unemotional facts. It showed a gain in population in the no-license years over the same period under license of 4.4 per cent. as against 2.6; an increase of above \$6,000,000 in valuation over the rate under license; an average gain in savings banks deposits of \$416,000 per year as against \$259,000—"in other words, over \$600,000 more was put into the banks in 1892 than in 1887 in more than 11,000 more deposits"; a heavy falling off was also shown in arrests and about ninety per cent. less tramps. "These figures," concluded this effective article, headed Looking Backward—Cambridge Now and as It Used to Be—"show that no license promotes quiet in our streets and is bad for the tramp industry." Seventy-one employers of labor, thirty-three doctors and sixty-five clergymen came out over their own names in advocacy of no license. A map was printed showing the saloons of six years ago in the part of the city most infested with them but now free from them. The paper teemed with condensed, pithy matter, racy put and brought in attractive form to every voter.

Along with this citizens' work went a vast amount of church work. Prayer meetings were given to the subject in various churches, special services or neighborhood union services were held from time to time, some churches made it a special feature of their work for about a month, and, in particular, the clergy organized—Protestant and Catholic—holding a rousing meeting of their own number to open the campaign and recommended that all their brethren preach on the subject Dec. 11 and that numerous union services and mass meetings be held. Strong working committees were appointed from their number to carry out their more important recommendations as indicated in the next paragraph:

(1) The address to citizens, draughted by Father Scully, was as pointed a bit of Anglo-Saxon as has been printed in many a day and received the sixty-five signatures alluded to above. (2) The Union Hall meeting, Dec. 5, was probably the most successful meeting of the kind ever convened in the city. This and an adjoining hall were both packed and hundreds were turned away. The larger meeting continued from 7.30 till 10.40 P.M. It is estimated that 3,500 people tried to attend this great meeting. Among the speakers were Dr. Andrew P. Peabody and Prof. Francis G. Peabody of Harvard University, Mrs. Alice Freeman Palmer, Father Scully, Dr. McKenzie, and Mr. Jefferson of Chelsea, who, after closely studying the Cambridge campaigns, introduced their methods into his own city and has now seen it carried three successive years for no license. (3) Finally, thirty-four churches held eight union and seven special services Sunday night, Dec. 11, with large audiences and a great moral quickening.

Thus by prayer, hard work and sagacious use of means, keeping only one issue before the people and holding aloof altogether from personal politics, this great movement, confronted with perils which had hardly before been equaled, pulled through with a victory unprecedented, while the W. C. T. U.,

which also had its workers at the polls, held a continuous prayer meeting from 9 A. M. to 5 P. M. and almost at once dissolved itself thereafter into the jubilee meeting. And the workers and praying men and women knew full well that it was not Cambridge alone it was doing for, but that, year by year, the example of Cambridge is leading other cities to cast off the tyranny and curse of the rum power and is proving that large communities as well as small ones can be free.

I have now described the campaign, but these points should be noted: (1) For each year of no license a campaign much like this has been conducted. Each year there is some special urgency. It was particularly so this year for the reasons indicated, and the victory was correspondingly conspicuous. But yearly Cambridge passes through a nearly similar experience. (2) No description, however elaborate, can convey to the reader the aroused moral earnestness, the eager interest on all sides, the vast amount of voluntary personal work and the zeal to be of any possible service to the common cause. It is like an uprising of the people of Holland when the dikes that shut out the German Ocean are in peril. The movement has something essentially spiritual in it, and is very like a religious revival in its power to get hold of people, though happily much more comprehensive of all classes and sorts of men than a revival. (3) There is nothing fanatical or spasmodic in all this, but there is a steady, long pull, a consciousness of perpetual emergency and of glad devotion to meet it. It is rational and sensible as well as enthusiastic and widespread.

Premising thus much, let me say that the law is not perfectly enforced, but that it is enforced to a very large extent. The last two classes which have graduated at Harvard have not seen a liquor saloon in their large university city. Some laxness of law enforcement which has latterly crept in is almost certain to disappear now. These certain results, speaking briefly and summarily, of no license in Cambridge may be enumerated: (1) Considerable decrease of arrests and very much better public order. (2) A greatly improved condition of the poorer classes and much greater thrift. (3) Far better work on an average in all our industries by reason of much less drinking by workmen. (4) Much more rapid growth of the city, more desirable inhabitants coming in, building going on more rapidly. (5) Phenomenal increase in savings banks deposits, particularly from small depositors, and phenomenal increase in the number of them. (6) Increase in the city's valuation, in six years, over the old rate of increase, enough by this time to yield the city in taxes more than it would receive from all the liquor licenses it could grant at \$1,000 each. (7) A striking growth of public spirit, of pride in the city and its prospects and of unity of purpose amongst its people, irrespective of class, creed or politics.

The saloon has gone out of the city government. It is not in the council, in the aldermen, on the police, in the departments or trying to attain the mayor's chair. Our city politics, already non-partisan when the system was entered upon, have not only been steadily improving but taking on a simple, natural dignity like that of an ideal state. The students of politics at Harvard have

only to adjourn to our beautiful new City Hall for an object lesson in government.

The experience of Cambridge ought to be mightily instructive to the intelligent and public-spirited citizens of Boston. The Dorchester, Roxbury and Brighton districts have as good right to be freed from the saloon as Cambridge, and legislation should be secured giving these districts local option and with it the saloon should be driven into old Boston. Legal quibbles and technical objections would be urged but there should be such an uprising of public spirit to demand it, both in those districts and throughout the State, as to render it impossible for the Legislature to refuse so just an enactment. The liquor interest ought not to own the Legislature of Massachusetts on so vital a matter as granting Dorchester, Roxbury and Brighton exemption from the saloon. The traffic being then driven into old Boston, a mighty cordon of no license cities, towns and municipal districts surrounding it and the great public nuisance of its being a liquor shop for the region all about it constituting a terrific object lesson of the evils of the traffic, some righteous and reasonable method of solving the then problem ought to appear, not extreme at first, perhaps the Norwegian system for a while, and at length, by slow and sure degrees, the gradual and natural extinction of the evil.

THE ARMOUR MANUAL TRAINING SCHOOL.

BY REV. JAMES M. CAMPBELL, MORGAN, ILL.

In the completion of the Armour Institute, or Manual Training School, a notable and unique addition has been made to the philanthropic institutions of Chicago. It is not a charity, in the ordinary acceptance of that term, but is a timely and beautiful gift of opportunity to the self-respecting young people of the city, providing them the means of securing the practical training necessary to fit them for useful and independent lives. Owing to the barriers which the arbitrary rules of labor unions have put in the way of young people learning trades, manual training in public and private schools has become a necessity. In the Armour Institute everything that a careful study of the needs of the community could suggest has been devised to obtain a perfect adjustment of means to ends. The undertaking is no chimerical scheme born in the brain of a dying man during a penitential spasm of benevolence, but is a work wisely planned by a shrewd, sagacious, business man, who has given to it not money only but also the full benefit of his strongest thought and ripest experience. In the maturing of plans the services of the best experts have been employed, practical men all over the world have been consulted and every detail has been wrought out after long and loving brooding.

In many respects the Armour Institute resembles the Drexel Institute in Philadelphia and the Pratt Institute in Brooklyn, but it is not patterned after them. The plan of its work, which is very comprehensive, will embrace many features peculiarly its own. The building itself—Romanesque in style—has an imposing appearance. The basement and first story are built of brown sandstone, the upper portion of red pressed

brick and terra cotta. The whole is crowned by a slate roof which rises to a height of 126 feet. The entire cost of the building and equipments will be about \$400,000.

The basement will be fitted up with forges and other appliances for working in metal; the main floor will contain reception rooms, library and machinery shop; the second floor will be divided into two suites of rooms, one for woodwork of various kinds, the other for mechanical and chemical laboratories; on the third floor a variety of handicrafts will be taught together with mechanical drawing in all its forms; the fourth floor will be given up to the girls and will be devoted to the teaching of such manual employments as cooking, dressmaking and millinery; on the fifth floor the south pavilion will be used as a gymnasium, that on the north as a drill room. South of the main building is a one-story wing, absolutely fire proof, containing engine rooms. As one branch of instruction will include the practical operation of steam engines, pumps and electrical appliances, all the machinery will be so arranged as to be open to inspection.

For each course of instruction a nominal fee will be charged. Evening classes will be organized for those who have to work during the day. The location of the institute between the up-town and down-town districts, in the midst of a large community of better class working people, is a singularly favorable one. That it will prove an inestimable boon to thousands of young men and women in the way of preparing them for lives of usefulness cannot be doubted.

About a year ago Mr. Armour deeded to the trustees of the mission property to the value of a million and a half of dollars, to serve as a source of revenue for the mission and the projected training school. The income of this property, known as the Armour Flats, is \$75,000 a year. Of this sum only \$25,000 has been necessary for the support of the mission, and now the manual training school receives the splendid endowment of the remaining \$50,000 to meet its yearly running expenses. The control of the entire property, valued at over two million dollars, has passed entirely out of the hands of the founder, although he gives to every part of the work of the mission the benefit of his personal interest and influence.

Mr. Armour is evidently one of those men of wealth, of whom there are not a few, in whom there is a deepening sense of stewardship. When his brother Joseph died, about twelve years ago, bequeathing \$100,000 to found and maintain a mission of a distinctively religious character, he accepted the duties of executor of the will without much appreciation of the value of the work to be done. But once having tasted the blessedness of ministering to others, once having seen how a man's wealth may make his life flow through the desert places of the world as a fertilizing stream, he was led to give on his own account in an ever enlarging measure. Men like Philip D. Armour are our social saviours. While living their name is honored, when dead their memory is blessed.

If ethics are regarded as the earthy science of life then religion is the moral astronomy of it. While bent on the tasks of the former we need the outlook and uplift of the latter. —Newman Smyth.

The Home.

INTUITIONS.

The poet knows if his song be true,
For it comes with a whirl and a fire
As his fingers, wandering in the dark
Over Life's harp strings, strike a spark
Out of the golden wire.

The artist knows if his art be true,
For it seizes and wields his hand,
While smites his anointed heart and eye
The Vision Beautiful passing by;
Few see, none understand.

The master knows if his theme be drawn
From the eternal score,
For his Eden, held by a flaming sword,
Opens, and he hears the liquid word
That haunts him evermore.

The lover knows if his love be true,
For he reads, untaught, the scroll
Of another life, with the wondering thought
That the universe to man is brought
In the touch of a kindred soul.

The Christian knows if his faith be true,
For he feels the hallowed blade
Of his soul's ideal pierce his heart
With the wound that heals, and he bears his
part
Of the cross on the Saviour laid.

—Helen L. Carey.

One of the best New Year's resolutions we have heard of anybody making is this: *Not to speak of mistakes which make no difference.* How often the harmony of the home is destroyed by the persistent member of the household who will argue half an hour over the merest trifle. If one holds an erroneous opinion on a subject of any importance it should by all means be corrected. But what possible difference does it make whether Aunt Jane came to dinner on Tuesday or Wednesday? Yet we have listened to heated disputes that cast an ugly shadow over an entire meal, or spoiled an evening's enjoyment, upon subjects of no more moment than the time of a visit or the state of last week's weather. In dealing with children accuracy of statement should be carefully cultivated lest a habit of exaggeration or untruthfulness be developed. But for adults the foregoing resolution is worthy of general adoption.

Many families, doubtless, are now beginning to lay plans for attending the World's Fair. Those who are total strangers in Chicago will do well to secure accommodations through some authorized agency, as any number of schemes for catching the unwary are advertised. One company, for instance, holds out alluring attractions at a hotel "within two minutes walk of the southern entrance to the Exposition," while in fact it is located in the town of Harvey, about nine miles distant. Another concern offers rooms in an eight-story hotel which has no existence whatever, either actual or prospective. Another issues coupons at twenty-five cents each with the assurance that these coupons will be accepted at their full face value at a hotel in payment for lodgings. These cases are enough to illustrate the foolishness of trusting to any such unauthorized agents. For young women of moderate means the Dormitory Association, described in another column, affords an excellent opportunity for securing good lodgings. The big Christian Endeavor and South Shore Hotels will be desirable stopping places. There is no occasion for falling into the numerous traps set by sharpers if one will exercise ordinary care in the selection of lodgings before leaving home.

The Christian who winks at sin will soon be stone blind.—*Ram's Horn.*

THE WALK HOME FROM CHURCH.

BY MRS. MARGARET E. SANGSTER.

To walk home from church in solemn silence and with a grim demeanor would be no proof that the service had been specially helpful or elevating, and it would be rather chilling to those who depend on us for their happiness. But is it not worth while to consider whether our frequent practice in this matter does not dissipate some, at least, of the good impression made upon us by prayers and hymns and sermon?

"The world is too much with us, late and soon," for the growth and development of that which is distinctly spiritual. What a conflict is ours with wandering thoughts, even in our closet hours when no human presence interposes between ourselves and God! In the sanctuary most of us have known how difficult it is to keep the attention fixed through the entire service, on the Scripture lessons, the prayers and the discourse of the pastor. In point of fact we are not so rigid with ourselves as we ought to be in this matter, and we permit the intrusion of last week's perplexities and next week's puzzles upon an hour which ought to be one of tranquillity, a little island of calm amid the turbulent waters of life's sea.

"I felt extremely interested in the sermon," confessed a young friend. "There was an argument in it which appealed to my conscience, and I wondered whether any one had told Dr. W. that I needed that particular help. But on the way home I walked with Florrie and Jessie M., and they were so full of the social to be held on Monday evening that I forgot my serious thoughts."

Birds of the air, poor, innocent in intention, birds of the air! But they carried away the good seed of the kingdom that day.

The problem bristles with difficulties. Let us acknowledge this and face them. The Sabbath gives to many friends their only opportunity during the week for exchanging friendly greetings. If they wish to make engagements for the coming week, to arrange some matter belonging to the worldly and material side of church work, they must do it in the vestibule or on the porch or in the pew. A church which has none of this friendly and sympathetic life, this family life, is very apt to be cold spiritually. It is quite right that there should be the pleasant mingling of cordiality and courtesy in the manner of the church members to one another on the Lord's Day and in the Lord's House.

And yet, since no one wishes to make "one of these little ones" offend, since every one wishes to receive the utmost possible blessing in her own soul, what shall we do about this matter of the walk home from church?

Suppose—this is a suggestion by way of help—that the walk to church and the hour preceding church were more generally occupied by a preparation of heart for the hour of worship. Sunday morning is apt to be full of confusion and bewilderment, because we indulge in later sleep, breakfast later and have too much to do before church time. The prudent house mother will do all she can on Saturday to get ready for the Sabbath. If she have a young daughter she may properly see that all the buttons are sewed on, the gloves mended, the coats brushed and the best clothing laid out on Saturday.

Going to church in a state of spiritual desire for a blessing will insure sympathy with

the service in all its parts. It will elevate and broaden, because there has been a preceding training for its enjoyment. Then, against the letting down, the inevitable reaction after a mood of tense earnestness, let the will set up a barrier of resistance. Talk over the sermon, if you choose, not critically or censoriously but thoughtfully, and encourage the children to discuss it. And let the conversation of the day, however cheerful and light, avoid themes which are wholly of the world, matters of everyday business or of everyday pleasure. It is to our own loss that we get little out of our church-going when God means us to be fed with the finest of the wheat.

MASSACHUSETTS WOMEN AND THE WORLD'S FAIR.

For the first time in the history of the republic women have been asked to share with men the responsibility of conducting a great national enterprise. This unusual recognition has naturally put the sex upon its mettle and few persons realize how much executive ability and financial foresight have been shown by the board of lady managers in the large responsibilities thus laid upon them. The board came into existence on this wise. Two years ago Congress wisely enacted to have the national commission, to be appointed by President Harrison, equally represent the two great political parties in order to secure equal appropriation and bestowal of the national funds. There were to be two commissioners from each State and Territory, beside eight commissioners at large, and the appointment in Massachusetts fell upon Hon. Francis W. Breed (Republican) and Thomas E. Proctor (Democrat). They nominated and brought before the rest of the national commission, at its first session, the names of their respectively chosen lady managers, whose election duly followed. The office is admirably filled in our own State by Mrs. Rufus S. Frost of Chelsea and Mrs. Jonas H. French of Boston. The president of the board, as everybody knows, is Mrs. Potter Palmer of Chicago.

Emulating the example of Congress many of the States in the Union, in their separate organization, have invited women to co-operate with them. New York has twenty-one women acting in this capacity and they have shown wonderful enterprise in classifying the industries and professional work carried on by their own sex in that Commonwealth. Prof. Lucy Salmon of Vassar College and Miss Emily Huntington of New York are two among several eminent women who will have the oversight of special exhibits at the World's Fair, the one having charge of the women's educational department and the other of kitchen garden work. In our own State only two women, Mrs. Alice Freeman Palmer of Cambridge and Miss Anna Laurens Dawes of Pittsfield, have been honored with places on the State board.

The first meeting of the board of lady managers was held in Chicago in November, 1890, and one of their first decisions was to erect a woman's building at a cost of \$200,000. Women architects throughout the country were called upon to compete for plans and the prize was awarded to Miss Sophia Hayden of the Massachusetts Institute of Technology. Since then plans have been perfected for the erection of a children's building on an adjacent lot and \$16,000 toward it were raised recently at a bazar held in the house of Mrs. Potter Palmer. One novel feature in this building will be a reading-room and library filled with juve-

nile literature in charge of Mrs. Clara Doty Bates, a well-known contributor to the *Congregationalist*, who will be present to advise mothers in the selection of books for children. Mrs. Quincy Shaw of Boston, the generous patron of kindergartens, will direct a wood carving department. The children themselves all over the country can have a share in the erection of this building by purchasing dollar certificates, which, with their great gold seals, will be pretty souvenirs of the fair.

The Massachusetts Legislature has made two appropriations amounting in all to \$150,000 and a portion of the sum has been expended for the State headquarters in Chicago. The building is in the old colonial style, an exact reproduction of the Governor Hancock mansion which formerly stood on Beacon Street near the Boston State House. Not a single penny of the \$150,000, however, has been placed at the disposal of the two lady managers, but despite this drawback they have, at private expense, visited many of the leading towns and cities in the State and made arrangements for securing exhibitions of women's work of every description. But let no one suppose that crazy quilts and crocheted tidies or preserves and pickles will form the staple of this exhibit. It will represent, indeed, the highest results of technical and manual skill but also all work of a literary, scientific and sociological character in which Massachusetts is particularly rich. Young Women's Christian Associations, press and collegiate associations, kindergarten and physical culture work, training schools for nurses, hospital service, industrial and art unions, in short, every field of activity into which women have entered is being reaped for its best fruit.

One of the most practical schemes projected by the board of lady managers is what is called the Dormitory Association. It embodies a plan to erect buildings adjacent to the Fair grounds capable of sheltering 5,000 women, the rooms to be furnished with comfortable beds and toilet conveniences and presided over by refined, motherly women who will have a watchful care over the unprotected girls who may come singly or in groups. A stock company has been formed, with shares at \$10 apiece, and these shares will be taken at any of the dormitories in payment for lodging bills, which will not exceed forty cents per day, possibly thirty-five, to stockholders. Only two persons will be allowed to come at one time on a single share, but if the face value is not used by the holder during her stay it can be made over to another who can use the balance. If a surplus remains after the Fair is closed the holder will be entitled to her *pro rata* share of the profit of the enterprise. Each person must engage her room at least one month before coming in order to be sure of accommodation at that time. A single share entitles her to a stay of twenty-five days. Among the large army of self-supporting girls and women in Massachusetts many, doubtless, will be glad to avail themselves of this agreeable and economical arrangement. Only 1,000 shares are allotted to this State and many have already been purchased, consequently applications should be made without delay to the secretary, Helen M. Barker, 409 Rand-McNally Building, Chicago. Mrs. Frost has been indefatigable in presenting the advantages of this scheme to working girls' clubs and other associations of women.

Another scheme in which she has shown a deep personal interest is the securing of three stained glass windows for the Woman's

Building. Chelsea has already given one, designed and *manufactured* by a young lady of that city in the employ of Whipple Brothers on Pearl Street, Boston. This window will eventually adorn the Chelsea high school building. The second has been recently pledged by Boston women but the third is still unprovided for.

PITTYPAT AND TIPPYTOE.

All day long they come and go—
Pittypat and Tippytoe;
Footprints up and down the hall,
Playthings scattered on the floor,
Fingermarks along the wall,
Tell-tale streaks upon the door—
By these presents you shall know
Pittypat and Tippytoe.

How they riot at their play!
And a dozen times a day
In they troop, demanding bread—
Only buttered bread will do,
And that butter must be spread
Inches thick with sugar, too!
Never yet have I said: "No,
Pittypat and Tippytoe!"

Sometimes there are griefs to soothe,
Sometimes ruffled brows to smooth;
For—I must regret to say—
Tippytoe and Pittypat
Sometimes interrupt their play
With an internecine spat:
Fie! O, fie! to quarrel so,
Pittypat and Tippytoe!

O, the thousand worrying things
Every day recurrent brings!
Hands to scrub and hair to brush,
Search for playthings gone amiss,
Many a murmuring to hush,
Many a little bump to kiss;
Life's indeed a fleeting show,
Pittypat and Tippytoe!

And when day is at an end,
There are little duds to mend;
Little frocks are strangely torn,
Little shoes great holes reveal,
Little hose, but one day worn,
Rudely yawn at toe or heel!
Who but you could work such woe,
Pittypat and Tippytoe!

But when comes this thought to me,
"Some there are that childless be,"
Stealing to their little beds,
With a love I cannot speak,
Tenderly I stroke their heads,
Fondly kiss each velvet cheek.
God help those who do not know
A Pittypat or Tippytoe!

On the floor, along the hall,
Rudely traced upon the wall,
There are proofs in every kind
Of the havoc they have wrought;
And upon my heart you'd find
Just such trade-marks, if you sought;
O, how glad I am 'tis so,
Pittypat and Tippytoe!

—Eugene Field.

A BRILLIANT DESTROYER.

BY GEORGE ETHELBERT WALSH.

A brilliant light is a deadly fascinator for thousands of insects, birds and animals. The candle and lamp at night shine forth from some window into the darkness outside and moths, bugs and various other summer insects knock on the glass pane for admittance. This instinctive love for light causes the destruction of countless hordes every season.

But the most brilliant destroyer of bird and insect life which we have is the electric light. No botanist, sportsman or other collector of these creatures begins to destroy one-hundredth as many as the electric apparatus which illumines our cities, homes and lighthouses. Occasionally a human being is killed by the electric light wires

in our cities but countless millions of insects and birds are destroyed by the lights every season without any one taking note of the terrible slaughter. No invention of modern scientists equals the brilliant electric light for reducing the number of disagreeable insects and pests that swarm through the air in summer. Attention has been called to this fact so often that attempts have been made to kill injurious vegetable insects by night through the use of small arc lights in the garden.

If one looks at the brilliant street electric light at any time in the night he will see swarms of minute creatures flying around the globes. Every now and then several large ones fall into the globe with life burnt out of them. Small and large insects are captured in this way. The men who supply daily new carbon sticks for the electric lamps are the best judges of the great destruction of insect life by this modern invention. Every morning the bottom of the globes are heaped up with dead bugs, moths and insects of all sizes and shapes. Some are simply burnt slightly and others are all destroyed with the exception of an arm or wing. During windy nights many of these insects are blown out of the globes before morning and scattered all over the pavements and gutters, to be finally washed into the sewers. Many of the globes of the electric lamps are now so arranged that the dead insects will fall to the pavements when killed instead of lodging in the glass circle.

Botanists and entomologists have found that the richest field for study they could find was to secure the contents of these globes every morning. Many have followed the company's employes around from lamp to lamp in the morning to claim possession of the insects. The great variety of creatures obtained in this way far outnumbered those that could be caught by the net in several days' work in the fields and woods. As high as 500 to 1,200 different insects are found in each globe, although many of these would be injured beyond recognition. The study, nevertheless, is interesting and a number of perfect specimens of rare creatures are pretty sure to be obtained by the entomologist every day.

Naturally, such insects as gnats, mosquitoes and flies predominate in this mass of dead bodies, but it is not strange to find mixed up with them 'wasps, bees, crickets and grasshoppers. It is a mystery to botanists how many of the insects ever got into the globes, as there are creeping and crawling creatures occasionally to be found among the bodies.

It requires a very dark, quiet night in midsummer to do the greatest amount of destruction. Then the electric globes are surrounded by dense hordes of the blinded and bewildered creatures. A high wind sweeping through the streets will often blow them away from the dangerous light; but when this is quiet the destruction to life goes on rapidly and silently. Bats are attracted by the light also, but it is rarely that they are caught in the trap. They are more likely in search of insects than in investigating the source of the brilliant rays. On dark, foggy nights flocks of birds have been known to surround the electric globes, dashing against them until many were killed and the globes broken. Birds, however, though attracted by light, rarely rush blindly against it unless lost in the darkness or fog. The city sparrows have become accustomed to the lights and it is not often that they dash into the dangerous lamps.

Migrating birds along the seacoast are

more apt to lose their heads over the strong lighthouse lamp, which shines a long distance through the murky blackness. High winds and storms often drive the birds so far out of their course that they become confused and bewildered as night settles over the land, and they blindly dash toward the lighthouses. Hundreds of them are found at the base of the house in the morning with their bills and heads crushed into a mass of jelly. It is thought that the glass globe deceives them, and in their eagerness to get where they can see things more distinctly they miscalculate the distance between them and the powerful lamp. Nearly all birds of the air are subject to this illusion at certain times, and they become as confused as horses in a fire. Instead of hurrying from the scene of danger they madly plunge right into the fire.

It is hard to estimate the great destruction to bird and insect life throughout this country from the electric lights of cities and lighthouses. But of birds alone a rough calculation would place the figure at many hundreds of thousands annually. After every storm along the coast hundreds are picked up around every lighthouse the next morning. Very dark, windy nights are almost as bad for them as stormy ones. The destruction of insects weekly in all our cities would amount to many millions, including injurious pests as well as harmless ones. New inventions of civilization have brought into existence many new varieties of bugs and insects, but many of them have also become active destroyers to other varieties. It may be that we would be overcome with the countless millions of insects if it were not for some such destructive agencies as the electric lights. Although we cannot see the exact benefit obtained from the helpless slaughter of birds by lighthouses along the coast we can imagine the blessings conferred by the lamps in killing off so many of the disagreeable insects.

MISSIONARY GAMES.

BY MARTHA BURR BANKS.

As there is constant demand in mission bands and circles for anything that will be a means of education in missionary lines, it is often helpful to know about some simple games which may be used at a social gathering of a society or as the recreation at the close of an ordinary meeting. This sort of instruction will help fix in mind what has been learned in the previous course of study.

Fields and Heroes may be played in the same manner as Characters. Take the name of some person or place of missionary fame, like Brainerd or Greenland, and appoint to each player round in regular order one of the letters of this name. Then let each one choose the name of some missionary or of some missionary sphere of labor, beginning with that special letter, and be ready to answer questions thereupon from one of the number not in the secret who is to discover these names and from the initial letters spell out the foundation name. If this plan should be too difficult, the names may be selected at random without reference to one original name.

Anything in a heathen land may be serviceable in Twenty Questions and in Geography or History. Decide upon some letter for a starting point and have a friendly contest to see who can write in a certain time the longest list of names of places or of names of persons in mission countries beginning with that letter.

Countries and Characters is Beast, Bird and Fish cut over to suit a missionary

purpose, one player throwing a knotted handkerchief to another and calling out, "Africa," "Siam" or "Persia," and then counting ten, if possible, before the second player can give the response, which should be the name of some worker or place or of anything connected with the country specified. Or, twisting the game round the other way, the first player may name a missionary, a station, a town or an object, while the reply may be the name of the country where such a person, place or thing may be found.

Some games may be rendered doubly entertaining by allowing the members of a society to assist in their construction. Get a few more than one hundred blank cards and write or print upon each one a letter of the alphabet, forming in all about four alphabets, except that the unmanageable letters like Q, U, X and Z should in most cases be replaced by a vowel or some of the more desirable consonants. Divide the cards equally among the players and, starting with the one left of the dealer, let each player in turn cast upon the table a card, saying at the same moment the name of some missionary country. The first player each time who can supply the name of something from that country beginning with the letter on the card is entitled to the card, and the one who holds the greatest number of cards at the end of the game is the victor. This game is styled Alphabet.

When and What, or Missionary Dates, also may be made from cards. Arrange fifty-two cards in pairs, marking the two in each pair with the same number. On one card of each pair then write some prominent event in mission history and upon the corresponding card place the date of that event. For instance, put on one card "William Carey went to India" and on its mate "1793."

Distribute the cards as usual, each player spreading his portion out in his hand with their faces toward himself and their backs toward his companions, so that he alone can see the numbers. Each player should in turn draw a card from his left hand neighbor. If after playing at any time he should hold in his hand two cards bearing the same number he should read aloud the sentence recording the event and its accompanying date and throw the two cards upon the table. The player who first exhausts his store of cards wins the game. This game may also be called Names and Facts, and the cards may match in this fashion: "China" and "The Flowery Kingdom," "Japan" and a statement of the population of Japan, "The Apostle to the Indians" and "John Eliot," "First Protestant Missionary to China" and "Robert Morrison."

Quiz consists of a number of questions on the general subject of missions, or on one particular missionary country, on one set of cards and the appropriate answers on another set. These questions, with their respective answers, are numbered in pairs as in the former game. Shuffle the questions and answers separately and give each player an equal assortment of each kind, adapting the number of cards used to the number of players. One player may begin the game by asking a question from one of his cards, not announcing the number, and each player may have a chance to offer any answer that he may think the right one in due order as his turn may come. If correct the question and answer should be laid aside together; if wrong, the one who shall have made the mistake must take the question and keep it until he shall have opportunity to present it himself, unless some one farther on shall hazard a guess, when that

one must receive the card and act with it according to the nature of the answer, as in the preceding instance, and so on through all the players. Then the player to the left of the dealer may try his luck with a question. If any player have already a pair in his hand when his play shall come he may throw it down instead of propounding a question to anybody else. When one player shall be out of questions the one next to him must proceed with the queries, and the one who shall first dispose of all of his cards shall win the game.

COUSIN JERUSHA'S GAITERS.

BY SUSAN CURTIS REDFIELD.

"My shoes are wearing out, Cousin Jerusha," said little Rachel, thrusting out one plump foot for her cousin's inspection.

Miss Jerusha dropped her knitting and regarded the shoe severely over the top of her spectacles.

"Well, I never!" she ejaculated. "What do you do to your shoes to make 'em wear out so?"

"I don't do anything 'cept wear 'em," answered Rachel. "I don't believe the leather is always good, Cousin Jerusha."

Cousin Jerusha arose and left the room. In a moment she returned bringing with her a pair of congress gaiters of her own.

"I guess there won't be nothin' the matter with this leather," she said, grimly. "I've had to give these shoes up because they were too small and I can't afford to throw 'em away. Put them on, Rachel."

"O Cousin Jerusha!" cried the child. "I can't wear these. Just see! They're two inches too long."

"Then we'll stuff the toes with cotton," returned Miss Jerusha. "Your foot is so fat it fills it up middlin' well."

Rachel began to cry, but her cousin was inexorable, and she was sent off to school wearing the objectionable gaiters.

"Is the leather *very* good?" she inquired, timidly, as she left the house.

"Splendid!" replied her cousin. "The man said there would be no wear out to 'em. They ought to last you six months."

All day long they were a constant annoyance and mortification to her. One rude boy called her "Goody-two-shoes," and told her that her shoes were at least five minutes ahead of her. It really seemed to Rachel that there must be some truth in this assertion, for she was continually stumbling and stubbing her toes against things and people. They certainly did look very queer. Even the teacher smiled when Rachel clumsily ascended the platform and began to recite:

A foot more light, a step more true,
Ne'er from the heathflower dashed the dew.

It had been hard for Rachel to bear the smiles and comments of the scholars, but this smile from Miss Howard broke her heart. When school was dismissed she lingered behind and then went around by the river that she might be alone.

It was pleasant to walk along the river bank shaded by willow trees and look through the clear, sparkling water to the pebbly bottom. Rachel almost forgot her vexations in watching the tiny fish darting to and fro. There was no one in sight and she pulled off her shoes and stockings and waded out into the stream, taking first the precaution to hang her property on the branch of one of the willows overhanging the water. The strokes of the old town clock presently warned her that she must hasten home, and picking her way carefully back to the old willow she reached up and took down the stockings. She sighed heavily as she looked

at the gaiters. If only the leather were not quite so good!

Then, moved by a sudden, uncontrollable impulse, she seized the little branch upon which her tormenters were hanging and shook it with all her might. Down went the gaiters into the river. Rachel laughed gleefully as they sailed away toward the dam. She felt ready to endure all possible consequences now that she should never see them again.

But it was a very sober little damsel who appeared before Miss Jerusha half an hour later. That lady stared at the dusty, ragged stockings in dismay.

"Where are your gaiters?" she cried, seizing her small cousin by the arm.

Rachel hesitated.

"Speak!" commanded Miss Jerusha.

"In the river," faltered Rachel.

"In the river!" repeated Miss Jerusha.

"How on earth did they get there?"

"They fell in," stammered Rachel.

The child had not intended to tell an untruth, but Miss Jerusha was so much more terrible in reality than she had been in imagination that all of her fancied courage forsook her.

"How did they fall in?"

"I hung them on a tree so that nobody would run off with 'em," replied Rachel, with her eyes fixed on the carpet, "and they tumbled in."

"Well," exclaimed Miss Jerusha, "I'd never have thought you would be so careless. I've a great mind to send you to bed without your supper. You can't have anything but bread and milk, anyhow."

Rachel soon wished that she had gone supperless to bed. Miss Jerusha and Sarah Elizabeth Larkin—helper, adviser, companion, all in one—talked only of the unfortunate gaiters, leaving Rachel with most unexpected and embarrassing questions.

At last nine o'clock came and Rachel heaved a sigh of relief as she crept into bed, fancying that her trouble would be over when once away from her cousin and Sarah Elizabeth. But presently she made up her mind that it had only just begun, for her conscience was a hundred times more annoying. At midnight Miss Jerusha was awakened by a wild shriek from Rachel.

"Sarah Elizabeth Larkin!" she cried. "Bring a candle right away."

When the two women entered the room Rachel was sitting up in bed, choking and swallowing desperately.

"Mercy on us!" exclaimed Miss Jerusha, at the same time giving Rachel a sharp slap on the back. "What are you swallowin'? What's chokin' you?"

"The gaiters," gasped Rachel, throwing her head back and rolling her eyes in agony. Sarah Elizabeth clasped her hands. "She's out of her head," she said, in a whisper.

Miss Jerusha assumed at once the manner which she had always believed should be adopted in the presence of lunatics and sitting down on the bed proceeded to count the child's pulse.

"I shook 'em in," continued Rachel, clutching frantically at her throat.

"Go for the doctor," said her cousin.

"O, no," cried Rachel. "I don't want the doctor."

"Then explain yourself immediately," said Miss Jerusha. "Shook *what* in *where*?"

Rachel told her sorrowful tale with many tears and outbursts of self-reproach and then she lay back on her pillow comparatively happy.

"You needn't get up tomorrow till I see you," said Miss Jerusha. "This is so awful that I must see the minister about you."

"Them good gaiters," moaned Sarah Elizabeth Larkin. "There's a hundred children would be only too thankful to get 'em."

Rachel wished that one out of the hundred had them, but that was, of course, out of the question now.

Nobody ever knew what the minister said to Miss Jerusha on the following morning, but when she entered Rachel's room her eyes were very red.

"Rachel," she said, "I believe I made a mistake about them gaiters yesterday. I didn't mean to tempt you to sin. The Lord knows I didn't. But you've been dreadful naughty, and 'twouldn't be right to overlook it. So I'll have to punish you by keepin' you in bed all day. But," she concluded, noting the tears that were running down Rachel's face, "I'll have to punish myself too. I'm goin' right out to buy you a new pair of shoes with the patent leather tips that you've been wantin' so long."

Rachel sprang up and threw her arms around her cousin's neck for the first time in her motherless little life. She had expected to be sentenced to go barefoot all summer.

"Don't child," said Miss Jerusha, "you're crumplin' my collar all up." But she smiled as she spoke.

THIS AND THAT.

Not long ago a package came to the Boston Post Office addressed to the "Superintendent of Workhouse." By a curious mistake it was sent to the Hotel Bellevue, but promptly remanded to the post office where an official suggested that the proper destination was probably Boston, Eng., instead of U. S. A., which proved to be the case. Similar mistakes are not uncommon in connection with mail matter designed for these two cities. The package in question was done up in a way to be easily examined and contained samples of straw for making brooms.

The appearance of the new Columbian stamps recalls the fact that the youngest person in the world who is honored by having his portrait on a postage stamp is Alfonso XIII. of Spain, who was six years old last May. Probably there will be a new issue before he is many years older and the young philatelists who are fortunate enough to preserve one of each kind will possess a record of the little monarch's growth from babyhood to manhood, if he lives as long. Alfonso has the distinction of being the first baby who has reigned over a European country since the introduction of the use of postage stamps, about fifty years ago.

All lovers of Dickens will wish to take a peep at the famous "Great White Horse Inn" which is being erected on the World's Fair grounds. The building will be an exact reproduction of the queer old tavern in Ipswich, Eng., where Pickwick met with his various adventures, and most of the employés will be Englishmen dressed as nearly in harmony with the idea as possible. All the details of the structure, even to the dormer windows and the figure of the white horse over the door, will correspond with the original. Of course the interior will need to be modified in order to accommodate the large number of guests who will desire to put up at the "White Horse." A stock company has been formed of which any one can become a member by the payment of a small fee. All the leading English papers will be on file in the office.



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CONVERSATION CORNER.

WISH YOU A HAPPY NEW YEAR! My Dear Cornerers:

That should have been said of course last week, but it was left to be said at the end of the Corner, and then there was no room for it. It will certainly be a new year; whether it will be a happy one depends upon you. Shall I give you one hint how to make it happy? By doing every day just what you sincerely think and your conscience tells you is right. "Do the next thing"—that is your duty, even though it be a small thing or even a hard thing—and the doing of it will surely make you happy. I am thinking particularly of your work in school. Several of my recent letters have suggested that. I will read you a few extracts:

MAINE.

... This Cornerer did not answer your letter before because she has been very busy at school and at home with arithmetic, English literature, Roman history, Latin (Cesar) and Greek. She had a birthday last Thursday—sixteen!

NEW HAMPSHIRE.

I am a little boy thirteen years old. I live in Charlestown, N. H. I go to the grammar school. I study arithmetic, spelling, U. S. history and grammar. My report of this term has not been below ninety-nine. I am much interested in Conversation Corner. I read about a boy in Japan who had Japanese stamps; I would like to exchange U. S. stamps with him. We have two horses, two carriages, two single harnesses and one double harness. FRED C.

MASSACHUSETTS.

... I have just entered—Academy, and I study arithmetic, grammar, science, reading, spelling and drawing. I would like to study astronomy. REUBEN.

These are specimens of what other children write. Do you say it sounds commonplace? Quite the contrary to me; those children are in earnest, they are attending strictly to business, their record is almost perfect and their aspirations reach to the stars! (What American writer said, "Hitch your wagon to a star?" Fred should hitch his two-horse carriage to *Ursa Major*!)

There is another thing I am thinking of today—for I write on the last day of the old year. You are all a whole year older than you were on the last day of 1891. A boy like Reuben who was eleven then is twelve now; one twelve suddenly jumps into his teens; many a schoolgirl changes from fifteen to sixteen! A year counts for a great deal at your age. Almost before you know it you will be through with grammar school and high school. I have been astonished in looking over college catalogues and in other ways to note that some of our members whom I thought of as children are now in college—one persevering Maine boy in Bowdoin, another member, according to the papers, gaining athletic honors at Amherst, a frequent correspondent from an academic town now writing that he has "entered Harvard with no conditions," and still another writing about a sister in Mt. Holyoke College—and all these doubtless representatives of many other of our boys and girls all over the country who have begun their "higher education."

Is not this another hint for you? Do not lose any time in 1893. If study is your business, as in nearly every young Cornerer's case it probably is, be about your business. Take all the recreation you need—if possible out of doors—but do not waste valuable time in excessive and unnecessary amusement. That generally makes the difference between success and failure in study, or, as to that matter, in any other business. I

think we are all tempted into spending too much time proportionately in what simply amuses and does not help. It is so in games, it is so in reading. It is easier to play whist than to work on your lesson. It is easier to read a novel than a book of history, poetry, biography or travel. But the habit of constant gaming and constant "light reading" is a bad one for the mind, besides the loss of time you can ill spare.

I passed two gentlemen the other day at a corner on Somerset Street and overheard this one remark, spoken very earnestly: "I tell you, you have made the greatest mistake of your life!" As it was soon after the election I thought it concerned the other man's voting—that his great mistake was that he had voted, or had not voted, for Mr. Cleveland for President. But the words have rung in my ears ever since. Nearly all grown-up people, when they look back to their early years, see that one great mistake, if not the greatest, was wasting time, fooling it away, in what, if not positively harmful, was useless. I do not expect nor wish you young Cornerers to look at everything with old Cornerers' eyes, but please take this little suggestion that your new year will be very much happier if you make good use of every one of its three hundred and sixty-five days.

I have just stopped to read over again Miss Thomas's beautiful poem on the first page of the last *Congregationalist* (Dec. 29), *Annus Mirabilis*:

This year a wondrous year shall surely be
To such as have the gift to hear, to see!

I wish she had put in a verse predicting what wonderful things will come to us children and youth in 1893. A Boston antiquary told me a few days ago that a school-girl once insisted that America was discovered in 1493, quoting in proof the Peter Parley couplet in this way:

In fourteen hundred ninety-three
He came far o'er the dark blue sea!

You can make this '93 a year of discovery! You can discover for your happiness and benefit knowledge and wisdom better than the gold Columbus sought, for a man who had both riches and wisdom wrote this:

Happy is the man that findeth wisdom,
And the man that getteth understanding;
For the merchandise of it is better than silver,
And the gain thereof than fine gold.

You will discover many wonderful things unknown before if you go to the Columbian Fair—or if you stay at home. I hope above all you will discover what those young men of old did (see John 1) when they told one another, "We have found the Christ!"

Now for a letter from the antipodes:

CHINGTU, NOV. 5, 1892.

Dear Mr. Martin: I am on the Chingtu now traveling between Brisbane and Hong-Kong. It is very hot. We cross the equator today. There are many Chinamen on board going from Australia back to China. They smoke and gamble nearly all the time. The crew is made up of Chinamen except a few Malays. The ice we use is made on board and we drink sea water condensed; will you tell me how this is done? We have stopped at Townsville, Cooktown, Thursday Island and Port Darwin. At Cooktown I thought I would try fishing. As soon as I got my line down a big fish carried away the hook, the line first making a long mark on my finger which isn't off yet. The flying fish start up from the water by the hundred as the steamer goes by. We have been in sight of land nearly every day since we started. We are now quite near the Island of Borneo. Have you received the letter I wrote you from the Pacific Ocean on the Mariposa?

Yours truly, E. C.

I suppose that if "F. E." stands for "Father Endeavor," C. E. stands for Children's Endeavor—or we can translate it Eugene Clark. Of course we got the Mariposa letter and we all read it, as we shall be glad to read later letters from that distant corner of the world. MR. MARTIN.

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The Sunday School.

LESSON FOR JAN. 22.

Zech. 3: 1-10.

JOSHUA THE HIGH PRIEST.

BY REV. A. E. DUNNING, D. D.

To the majority of readers of the Bible the prophecy of Zechariah is a sealed book. They have gathered out of it some splendid sentences as texts for calling men to repentance, as "Return unto me . . . and I will return unto you, saith the Lord of hosts," or for encouraging faith, as "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," or for inciting to Christian work, as "Run, speak to this young man." But these texts might as well have been in the book of Proverbs so far as any light on their meaning is usually drawn from the occasions which prompted their utterance. It should be admitted at the outset that this prophecy contains much that is obscure and however deeply the teacher may find himself interested in bringing the obscure sayings into the light he should not attempt too much with his class in the two lessons taken from this book. Let him answer the questions which most naturally suggest themselves in first approaching the prophecy and then confine himself to the spiritual truths contained in each of the lessons. It will be sufficient for this one, I think, to answer these four questions:

I. *Who was Zechariah?* He was a priest as well as a prophet [Neh. 12: 16]. He came up with Zerubbabel from Babylon, probably only a boy at that time. He was a young man when he uttered his prophecies [Zech. 2: 4], but the people recognized him as a leader with Haggai and they received his words as coming from God [Ezra 5: 1]. He was heartily devoted to the noble project of rebuilding the temple and must have been greatly troubled in his young life because the object for which the expedition had been so enthusiastically undertaken had been so ingloriously abandoned for fifteen years.

II. *Why did he prophesy?* He was called of God to do it. "The word of the Lord came unto Zechariah," so we are told with a repetition so frequent that we cannot forget that he felt himself impelled to speak messages from Jehovah. In what manner the word came we do not know. He saw visions. He heard voices. He had impressions and convictions. But we cannot rightly understand them unless we realize that he was a man like other men, who spoke because he had come to the convictions he uttered through conflict with difficulties which beset him as they did his fellowmen and through the light from God which he had reached by thought and desire and prayer, as we ourselves do led by the same divine Spirit who guided him. He was no mere machine uttering divine oracles. He was a captive Jew returned to Jerusalem, anxious to restore his national religion and the glory of his fallen nation, who had despaired and cried to God and triumphed over doubt because of visions of divine help and victory through it and who by these experiences was fitted to speak hope and courage to men who wanted what he had found. To feel the power of the prophets and interpret their words aright we must see them with sympathetic eyes as they were in their own time.

Zechariah was an abler preacher than his older contemporary Haggai. He had a more brilliant imagination, a broader vision and a sublimer faith. Both prophets foresaw the glorious triumph of Israel, the temple rebuilt, the nations acknowledging the power of God's chosen people and the world blessed through them according to the ancient promises. But Zechariah saw grander visions than Haggai, had a sublimer faith and was more deeply moved by his purpose to lead the people to do their part in fulfilling the splendid designs of God.

III. *What did he prophesy?* The first step in studying this book after getting possession of the main facts of the history of the time is to read the first eight chapters consecutively. Zechariah reminds the people of the reasons of their captivity all centered in the one sad fact that their fathers had neglected and aban-

doned their God. The burden of his message is "Return unto me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts." It is the gracious word from heaven to every sinful, discouraged soul. Over every obstacle he pointed to the omnipotent God as long-suffering and merciful, abounding in mercy and goodness. God loved Jerusalem. He wanted His temple to be rebuilt. He cherished His own people as the apple of His eye. He was ready to put down mighty nations who opposed them. He asked only that they should repent of their sins, that they should walk in His ways and keep His charge.

It is the one everlasting revelation of God which Zechariah brought, the revelation which we need at all times, especially when we have been overcome by sin and have lost faith in Him and hope that we can win His favor. It is the message set in that history of the return of a weak remnant of a nation, through a long desert way, into the midst of enemies mightier than they, and needing the assurance that their cause was the greatest in the world, that their God was the mightiest in the world and that He wanted to bless them, waiting only to have them ask Him and trust Him and obey Him.

IV. *What was the significance of the prophecy of this lesson?* This was the fourth of nine visions, intended to assure the people of the grandeur of the work to which God was calling them and of the certainty of success if they should undertake it. The angel showed him the vision, which taught these four great truths:

1. God fights for His people. The Jews could not fight much for themselves. "The adversaries of Judah and Benjamin" [Ezra 4: 1], "Tattenai, the governor beyond the river, and Shethar-bozenai, and his companions the Apharsachites," were watching and plotting to stop the building of the temple. On their side were all the surrounding nations, and on their side had been the government in Persia on which the Jews were dependent. A new king had come to the throne, but they did not know that he would favor them more than his predecessors. "But the eye of their God was upon the elders of the Jews," and their enemies did not make them cease. This situation suggested to Zechariah the vision of Joshua, the high priest, representing the whole nation, standing before the angel of the Lord and their adversary standing ready to fight him. Joshua made a sorry picture clothed in filthy garments, showing him already beaten, enslaved, degraded.

But God speaks on his behalf. Jerusalem has indeed been burnt, her people carried into captivity. But the remnant that had returned God had Himself brought back as one would pluck a brand from the fire. They were His chosen people. Joshua cannot speak for his nation, but the voice of God, whom no one can defy, rings out in rebuke of the adversary, and so the contest is decided.

What larger vision than the struggle between the remnant of the Jews and their enemies appeared to the mind of the prophet we cannot say. But the fuller revelation of the New Testament and our own experience have taught us what the larger vision is. The adversary of our souls we know and fear. We are soiled by sin and weakened by indulgence in it. We have become accustomed to servile obedience to Satan. We stand silent before the angel of the Lord. But God Himself speaks for us. He claims us. He rebukes the enemy of our souls. Will we acknowledge the divine relationship which the prodigal son confessed and which the Father so tenderly proclaimed?

2. God restores the religious life of His people. The high priest in filthy garments was not fitted to minister at the altar from which the ancient glory had departed. Nor could he provide himself with suitable apparel. But the voice of God commands the shameful clothing to be removed, and with it his iniquity is made to pass from him. He is newly clothed, and royally, as becomes a priest of God. He is crowned with a diadem.

Here again a fuller revelation interprets the vision. The penitent child is not welcomed in any half-hearted way. He is clothed in-

deed, but more. Shoes, a ring to mark his rank, a royal feast in his honor signalize his return into his inheritance. The confession of sin and the assurance of pardon are continued in a life of loving fellowship with the Father.

3. God conditions His favor on the uprightness of His people. Joshua is again in the vision clothed with all the insignia of his high office. But if he is to walk with the angels of the Lord, to regulate the temple services and to rule the people as their priest he must walk in God's ways and keep His charge. Does not Ps. 85 wonderfully fit into this place in the history? It may be that Zechariah wrote it. Certainly, no student of this lesson will fail to read the Psalm and apply its truths.

4. God will restore the glory to Israel. Often did the prophets speak of the nation in its captivity as a tree cut off even with the ground [Isa. 11: 1], but always as having a living root which should shoot up afresh [Jer. 23: 5; 33: 15; Isa. 4: 2; Zech. 6: 12, 13]. Sometimes the nation was spoken of as God's servant, sometimes as representing its king who was to reign in righteousness. Sometimes the restoration of the nation was pictured by a stone which was to be a sure foundation. But all these symbols pointed to one great deliverer [Compare Ps. 118: 22 with Matt. 21: 42 and Acts 4: 11, 12], to the Messiah, the Redeemer, not of Israel only but of the whole world. This stone with the seven eyes, symbolizing the constant watchful care of God upon it, was to cleanse the land in a day, and peace and joy should come to it more glorious than the brightest dreams.

This is the crowning promise to every Christian. God is his vindicator to fight the adversary of his soul. God is with him to help him with constant inspiration and counsel if he will walk in God's ways, and through his faithful service and that of his brethren God will banish sin from the world, and under the leadership of Jesus Christ will make new heavens and a new earth wherein righteousness shall dwell forever.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Show a dingy handkerchief or a dusting cloth to suggest the idea of something that is soiled and needs cleansing. Could these things ever be made white and clean? How? Could they be made clean of themselves? Would you like to have them as they are now? Would you put them in among your clean things? Why not? Tell the story of the man who left his home and wandered about among wicked companions for a long time. At last his money was gone and his clothing was shabby and worn. Then he thought he would go back to his home and see his children again. He walked along the street one evening and looked in at the window of his own house. Everything was clean and bright within and the children's faces were sweet and happy. Then the man looked at his muddy shoes and his torn and soiled clothing, and he said, "I am not fit to go into that room. I am not clean." He went away again in the darkness. He had seen the brightness and beauty of the home he had left, but he did not belong to it for he was not clean. But I think he went somewhere to find some way to get new clothing and to make himself fit to go back to a happy home.

I think that the people who let wicked thoughts come into their hearts and spoil their lives are like the man with the soiled clothing. Sometimes such people feel that they do not belong any more among the loving and happy children of God and then they wish to be made clean. They wish to change their raiment for the bright garments of righteousness. But the man had to be helped to get new garments. The handkerchief cannot cleanse itself. And no man can make his heart clean all by himself. It is only the power of God that can cleanse from sin.

To one of the prophets whom God sent to encourage and help the Jews when they were trying to rebuild Jerusalem and to finish the temple there came a vision which showed him that God could take away the sins of the

people and make them His own again. Describe the vision of Zechariah and the priest as he was first seen and then as he appeared in his change of raiment. On one side write:

Satan gives On the other: God
soiled garments of gives
sin. garments of
glory.

Draw the breastplate and mitre of the high priest. Write on the one *righteousness*; on the other, *holiness unto the Lord*. In his vision Zechariah heard the promise of the Lord that the high priest should walk "among these that stand by," that is, among the angels, if only he would walk in God's ways. Fit to walk in the company of angels, that is what God would have every one of us be. But the soiled garments of sin do not belong there. We must put on *holiness and righteousness* and our great high priest, Jesus, has bought these garments for every one who will wear them. He will make us kings and priests unto God.

THE CHURCH PRAYER MEETING.

Topic, Jan. 15-21. Conviction of Sin. Job 42: 1-6; Ps. 51: 1-4, 16, 17; Luke 22: 55-62. (See prayer meeting editorial)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Jan. 22-28. God's Covenant. If Thou Wilt—Then. Zech. 3: 7; John 15: 7, 8.

The old Jews loved dearly to speak of their Jehovah as a covenant-keeping God. It recalled the numerous times in which He had pledged His faith to their fathers as individuals and as a nation and seemed to make Him in a special sense their God and them His peculiar people. This consciousness did not die out even when they grossly violated their oaths and totally forgot their pledges. In our day, when God's revelations come in a somewhat different form from that which they assumed in the case of Noah, Abraham, Moses, Joshua and the others, we are apt to lose sight of this side of our Heavenly Father's character and in consequence fail of the comfort and inspiration which the thought brings.

Translated into modern terms the idea means simply that God is as deeply interested in our salvation as we are and intends to do quite as much toward it. Indeed, He has done, and now does, the lion's share. He watches the progress of our Christian lives with intense and sympathetic interest and, furthermore, enters Himself as an ally into the fight. The same is true of our work. Perhaps the new year has brought to us some new and difficult task or the old duty seems harder than ever. But the same One who has called us to the duty will aid us in its performance. God is something more than a task-master, He is a fellow-worker with us, and failure is impossible with God as a partner in the business.

The fact that God is willing to enter into and fulfill a covenant opens the way for an indefinite and wondrous expansion of Christian character. The only limit to this development will be set by our own perverseness, pride and selfishness. "God is willing to make all grace abound toward you." As another has said, "While there is great diversity of intellectual gifts, we can all be as distinguished as we please spiritually."

Parallel verses: Exod. 19: 5; Deut. 11: 13, 14; 30: 19, 20; 2 Chron. 7: 14; Ps. 50: 23; Jer. 29: 13; Ezek. 18: 21, 22, 31, 32; Matt. 11: 28-36; 12: 50; Rom. 10: 9; Jas. 1: 5, 6; 4: 8-10; 1 John 1: 9.

NOTES.

Oregon City, Ore., reports five mission schools and a branch society in its suburbs, all carried on by Endeavorers.

Madagascar now reports not less than twenty-six societies, although the first one organized celebrated its first anniversary but lately. At a recent local union meeting thirteen societies were represented by four hundred delegates.

As illustrating the work done during its first year by the Albion Congregational Society of Ashton-under-Lyne, Eng., statistics given at the recent anniversary showed that in nine months the flower

committee had distributed 541 bouquets and the good literature committee 12,350 tracts.

Maryland's convention resembled other recent ones in being the largest and most earnest in the history of the State. Prof. F. K. Sanders of Yale spoke on Why and How to Study the Bible. Secretary L. D. Wishard answered the question, Can the World Be Evangelized During This Generation?

On leaving Australia Dr. Clark sailed from Brisbane. The pastor of the church where most of the meetings in that place were held started the first Australian society. The tidings of the new movement in America were carried to Australia about five years ago by a young man, the son of a sea captain.

Some of the young Indians who have returned from school to their home at the Pine Ridge Agency, S. D., have started a society and are maintaining it in the face of great difficulties.—A society in the school for Indian girls at the Old Dwight Mission, Ind. Ter., contributed more than three dollars for home missions at one of their monthly missionary meetings.

Rev. G. H. Krikorian of Yozgat, Turkey, who has been active in Christian Endeavor work in his country, published in a mission paper a series of articles on the methods of the society. These were lately collected into a pamphlet issued in the Armenian language, but it has been suppressed by the Turkish Government on the ground that it encourages organization and the formation of societies.

PROGRESS OF THE KINGDOM.

THE THOMAS CHRISTIANS OF INDIA.

The churches in Southern California have been greatly interested in the addresses of Rev. John Serkis, who claims to be a minister of the gospel from India. His story is as follows: On the western coast of India, in the Malabar district, are located many of the descendants of the tribe of Gad, which in the dispersion was carried to the far East and settled in India. They remained there, preserving their tribal existence and continuing to observe their Jewish customs till the time of Christ. Here they were visited by the Apostle Thomas, who preached Christ to them, convincing them that their Messiah had come and they were all, or nearly all, converted.

Encyclopedias speak of a tradition of a missionary tour of Thomas to the far East. Furthermore, to confirm his story of the origin and history of these people, Mr. Serkis claims that they have one of the silver trumpets that were used in the temple service; also a brass plate on which is engraved the official permission of the Indian prince who ruled over the land at the time of their coming, giving them the right to occupy this region; also the Gospel of Matthew, written on goat skin, presented to them by Bartholomew, who visited them after their conversion. The historians, Eusebius and Jerome, relate that Pantenus, a Christian missionary of the second century, made various trips to India, bringing back reports of the existence of these Thomas Christians. In 1509 they were discovered by Portuguese navigators and traders and their existence was made known to the authorities of the Roman Catholic Church, who sent agents among them to bring them into organic union with that body. But in 1653 most of them broke away from the church because the formalism of Rome did not accord with their ideas of the Christian life. Since then they have been independent. Mr. Serkis says that Rev. James Spurgeon, brother of Rev. C. H. Spurgeon, visited this community some years ago and tried to bring them into union with the Baptist denomination, but they are not immersionists and preferred to remain as they were. They do not call themselves Thomas Christians but by the name of The United Catholic Church.

Mr. Serkis married a converted English Jewess whom he met in India. They are spending some time in California on account of her health. He expects to visit parts of the East to lecture on the history and condition of his people before returning to his native land. He bears credentials from his church authorities as well as passes from an English steamship company as proofs of the genuineness of his representations. Although Mr. Serkis uses very broken English he is an interesting speaker and his interpretations of the Bible are striking.

He states that there are at present 110,000 persons in his tribe, 70,000 of whom are pro-

fessed Christians. They have adopted the customs of the country in which they live but preserve their own language. Perhaps a larger proportion of their people are professedly religious and Christian than any other portion of the human family. If these things be true and if these Gadite Christians could throw off their Jewish exclusiveness and become missionary in spirit, they might play an important part in the Christianization of India and the East. Missionaries from India report that they have known of the existence of these people on the Malabar coast but have not been brought into Christian relations with them. Perhaps there is some reason for this in the character of the people themselves, perhaps only because of their isolation from any present missionary station.

THE WORLD AROUND.

It was a source of great sorrow to the Methodist Woman's Foreign Mission Society when, some months ago, Miss Mary Reed, one of their young lady missionaries, was stricken with leprosy while carrying on her work in India. She has met this terrible misfortune bravely, however, and will consecrate her life to the lepers in India, taking up her permanent residence in the leper hospital at Chandag.

In England a new missionary society has been formed called the Evangelization Society for South America with a creed similar to that of the Evangelical Alliance. It is undenominational and will endeavor to work as far as possible with other societies already in that field. Its *raison d'être* was the gift of a large sum of money to the missionary bureau of the London Y. M. C. A., to be devoted to the evangelization of the Indian tribes of Brazil, Peru and Bolivia, so the new society starts with a firm financial basis.

Comparatively few people who visit Venice know of the work carried on there in the Industrial Home for boys, founded eleven years ago by an English lady, Mrs. A. R. Hammond. Its beginnings were humble. It was started in a small, dark room, where twelve poor, neglected boys from eight to fourteen were taught reading and writing, shoemaking and carpentering. It was soon found necessary to have a house where the boys could be lodged over night and so kept from the influence of bad companions. In due time a suitable permanent home was secured for these ragged urchins who are thus brought under the best Christian influences, and here they remain until they are able to earn their own livelihood. The eleventh report, just issued, states that there are at present fifty-eight boys in the home. One of the early pupils, who was rescued from the worst surroundings, is now an officer in the custom house and another has developed a decided talent for sculpturing. Still others are printers, and excellent instruction is provided for those who choose a professional career.

In a recent private dispatch from Uganda Dr. Wright, a medical missionary of the Church Missionary Society, says: "These people long for the Word of God in their own language more than anything. They are willing to pay for it. O, if you have any love for these people, urge the committee of the Bible Society to send us out any portion of the New Testament. What are those we have had for all the thousands of readers we have?" The Bible Society has already generously supplied the Church Missionary Society, having shipped to its various fields between May, 1891, and September, 1892, 24,838 copies of the gospels and epistles. The Bible Society is now waiting for the translation of some remaining portions of the New Testament. When these are printed the whole of the New Testament will be available for the people of Uganda. Speaking of the country of Uganda, Rev. E. C. Gordon, a missionary from that kingdom on furlough in England, declares that although it has been called "the land of the grave" (because eighteen missionaries have perished in the attempt to reach it) "it is really a healthy place for Europeans when they once arrive there." He believes the future will be very bright if the country remain in the hands of the Protestants.

WHAT IS IT TO BE SPIRITUAL?

[A sermon by Rev. Fritz W. Baldwin, D. D., pastor of Trinity Church, East Orange, N. J.]

"To be spiritually minded is life and peace."—Rom. 8:6.

The Bible is the text-book of the spirit. God is a spirit. Man is a spirit. There is a spiritual life. "Walk by the Spirit, and ye shall not fulfill the lusts of the flesh." "To be spiritually minded is life and peace." These and lessons like these are the burden of its pages. But what is it to be spiritual? Men differ widely in their theologies and in their ecclesiastical forms. Down beneath these differences is there any agreement as to what constitutes the mind of the Spirit? I believe there is. There is a sort of Free Masonry of the soul. The spiritual know the spiritual wherever they find them. The mystic brotherhood overleaps all barriers of sect and race and caste and outward condition. "Where the Spirit of God is there is liberty," and there also is an eye for the Spirit in other men. What is it, then, this spirituality of mind and heart which Paul describes as "life and peace"?

Whatever it is, to be spiritual is not the same thing as being religious. A man may be exceedingly religious, exceedingly orthodox in his creed and punctilious in observing the forms of piety, and still have anything but a spiritual mind. Too sadly true it is that the priests and ecclesiastics and religious teachers of the world are not always the prophets of God. Men may deal in holy things and miss the holy vision. They may say, "Lord, Lord," and know nothing of the mind of Christ. It was so in Israel; it has been so again and again in the Christian Church. Ages of ecclesiastical revival and of great religious activity are not necessarily ages of deep spiritual insight. God's prophets and seers are quite as apt to come clad in goat's hair and leathern girdles as in the more conventional millinery. How easy it is, in the Christian life as everywhere else, to mistake the form for the substance, the chaff for the wheat and the shell for the meat!

Spirituality consists of something more than a fondness for the exercises of religion, something more than the use of one's imagination over the realities of the future world or the unseen things of this world, something more, even, than faith in the Lord Jesus Christ.

But again, whatever it is, it is not the same thing as moral goodness—not quite the same. One may be very good, very kind, honorable, benevolent and tender-hearted without being spiritual in one's mind. Spirituality is moral excellence with something added. That additional something is what heat is to light. Has spirituality anything to do with one's occupation in life? Is it a thing of temperament or circumstances or will? Is it something that men achieve, as they would win a fortune or acquire an education? Or is it a divine gift, a supernatural bestowment, which only those have, or can have, who have had certain religious experiences?

If I may undertake to answer some of these questions I would say that the spiritual mind is a thing at once natural and supernatural in its origin, human and divine, like the Bible, like the Lord. It is a gift. It is also an acquirement, and one as truly as the other. There is no spiritual life anywhere amongst men save as God and man unite. Being a living thing it must needs grow. It grows only as it is fed. It has its appropriate food and nourishment. You cannot change its bread for stones nor its figs for thistles without taking its life. It is to the soul what light is to the earth;

it is to religion what breath is to the body; it is to the home what fragrance is to the rose; it is to the church what the rich glow of health is to the human countenance.

But what is it? Let us look for an answer.

1. First of all, it seems to me, a spiritual man is one who sees God in the world. I do not mean by this simply one who believes there is a God who made and rules the world. There is nothing spiritual in believing that. He that would see God must, of course, believe that He is. But many believe this and still have no vision of God. Their belief is merely a theory of the universe or of their own origin. There is such a thing, however, as seeing God in His works, in the living world—not the cunning evidences of the divine destroyer but the divine One Himself, present, immanent and active, pervading the visible world in His omnipresence and yet transcending the world, distinct from it, personal and spiritual in His own life, that Being whom Wordsworth had in mind:

A Presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man.

This to me is neither pantheism nor beautiful poetry simply, but rather the spiritualization of the created world—that vision which comes to him who makes the living universe the divine dwelling place and discovers the eternal in the temporal, to whom every leaf throbs with the life of God in whom all things consist. Is not this the peculiar inspiration of the Jewish prophets and psalmists? The solitude of David's early life brought him face to face with the God of the hills. To him nature is instinct with emotion and with God. God decks Himself with light as with a garment; He spreads out the heavens as a curtain; He makes the clouds His chariot and the lightning is the fire of His nostrils.

To many the visible creation, with its order, its laws, its beauty, brings no thought of the being who inhabits it. To others, whose souls are more sensitive to the spiritual side of things, nature is a mirror; material things shadow forth the immaterial, and the living universe is, as Frederick Robertson has said, "the garment in which the Living God clothes His mysterious loveliness."

In an age of great scientific achievements, when so much of the genius of the world is being turned to the application of natural forces to practical life, when the temptation is so strong with us all to look upon nature as the mere tool of man, is it not important to remember this higher truth—that this wondrous world is the veritable dwelling place of our God?

She has many things to say even to the unspiritual mind, but her sweetest voices are dumb to him who has no soul. Learn to spiritualize the world, and every flower of the field will spring with a divine life, every experience will have a divine meaning, every voice will have a holy song. There is a way—very common—of looking upon the birth of a little child as a purely natural event. There is another view that sees in it all the mystery and wisdom and love of God—a veritable manifestation of His holy presence among men. Which is the better view for the home, for those to whom the child is given?

There is a temper of mind, also common, which can see nothing but gloom and terror and hopelessness in the grave. There is another temper, more spiritual, that sees in death the opening of silent doors, the usher-

ing of another spirit into the spirit land and the realization of more than the heart of man has conceived.

Is there not "life and peace" to him who thus finds his God? Is not this one way in which God finds us? And all this may come to one who is not a Christian. But how much more divinely it comes, or should come, to us who see in Jesus Christ the image of the invisible God, the manifestation in a personal, human life of Him who hides Himself in the marvelous life and loveliness of the world! Behold the lilies of the field, how they grow, the fowls of the air, how they live! And your Heavenly Father lives in every flower and feeds every bird. Behold the ministry of Him who walked in Galilee, and the death of Him who suffered on Calvary! And your Heavenly Father was in Him.

2. But there are other answers to the question we have raised. The spiritual man is he who sees God in his fellowmen. It is not enough to see Him in nature. He dwells peculiarly in man, and we are spiritual in proportion as we see the spiritual in other men, in the degree of our reverence for man as a spiritual being. To wrong man is to wrong God. To help a brother man is to do the highest service to God. And it is just this discovery of the sacredness of man that marks the upward growth of the soul into the divine life. What else but this vision of God in man ever inspires the highest forms of self-sacrifice or explains the conduct of the noblest men in their noblest hours? What else but this vision of God in man—the divine and sacred spark in the worst of men—brought our Lord Himself to earth, inspired His lowly ministry and led Him to Calvary? Gethsemane and the cross are the heavenly estimate not alone of man's sin but of his worth. Christ could die because He saw some one worth dying for.

This gospel of love is the divine measure of the preciousness of man. Down beneath the sin God sees the possible saint, and He comes to take the sin away as the sun melts the frost. And this same vision of what is in man, dim, yet real, and ever growing more distinct, has made human slavery the crime of crimes, and is awakening the civilized world evermore to a keener sense of the inhumanity of man in Russia, in Africa and over the whole earth. It is this vision, caught from our Lord Jesus Christ, that kindles and keeps alive missionary enthusiasm—not simply the command of Christ to go into all the world, but the vision of Christ, seeing Him, seeing what He saw and believing what He believed. It is this that drives the Christian disciple out of ease and self-indulgence into a life of glorious service and redemption amongst the poor, the unfortunate, the depraved and the lost. It is this vision that is teaching the rich how to sanctify their wealth and to make it the messenger of God—the enthusiasm of humanity, based on the knowledge of what is in man, born when Christ was born, burning at a white heat in His soul and burning in other souls so surely as they touch Him and learn the secret of His life.

A spiritually minded man sees good in men where others see only evil and he believes in the good even though he himself cannot see it. He blames his own eyes more than the one upon whom he looks. He knows it is easy for any one to see the evil in men, but that only Christ believes in the lost whom He came to seek and to save. He remembers who it was that came to Jesus for forgiveness—how His eyes pierced not only through the crust of Pharisaical hy-

poetry in His inquisitors but down through the surface of a wicked life to the penitent soul longing to be clean, and He made it clean by His sympathy and His love.

This is the power of love, the power of faith—faith in man as well as in God, faith in the divine part of man that forbids one to despair of any soul and enables one to see the loved of God in the despised of earth. What other great teacher or reformer ever chose, or could have chosen, his friends and lieutenants as the Master chose His—from among the peasants of Galilee?

He thinks of every man as He desires to make him. In His eyes every one of us is something divinely noble and beautiful, a storehouse of spiritual possibilities that need only His touch to become actualities of life and character. See how this eye for the divine in the human transfigures the common relations of life, how different a thing human love becomes—the love of friend for friend, husband for wife and parent for child—when suffused and sanctified by spiritual ideals and made beautiful with the grace of heaven. Baron Bunsen, dying, told his wife that in loving her he had loved the Eternal. Her love to him had been the life of his soul. And Charles Kingsley wrote as the legend that is now carved upon the one tombstone of himself and his companion in the churchyard of Eversley, "We have loved; we do love; we shall love." These are individual instances of the spiritual beauty and power of human love in its higher forms with which the unwritten history of the home is filled.

Through the power of these affections, which neither time nor the grave can destroy, men keep their faith in higher things. To love the pure and good is to love God, for He is the inspiration of all pure affection in man. To reach out your hand to another in the spirit of Christ and to give that other the riches of your heart is giving your heart to Christ.

We can spiritualize the whole of life if we carry into it a spiritual purpose and motive. We can make our home a sanctuary if we consecrate it in our hearts, and under the inspiration of Christian love we can change the blackest soul into a pure, white spirit. There is no better test of our spirituality than this—our vision for the divine in man and our enthusiasm for the redemption of the world. It is the glory of Christ that He opens for men this vision and inspires this enthusiasm. Believe in Him and you must perforce believe in men. Exalt Him and with Him you lift the whole world up to God. For this is the meaning of His incarnation and this is the blessed gospel of the Son of God.

3. But it is not enough to find God in the order of the world and in the lives of other men. The spiritual man is he who finds God in his own soul. We must turn our eyes inward, track the divine footprints over the heights and across the valleys of our own experience, until, with the Psalmist, we find that God has beset us behind and before, that He is in the storm as well as in the sunshine and that the shadows of our lives are tokens of His near approach.

There are no shadows where there is no sun;
There is no beauty where there is no shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.

To be spiritual a man must believe that he himself is a spirit, that his true life is within the soul, in the thoughts and intents and aspirations of his heart, not in the fleeting impressions and occupations of the day, not in anything outside his soul, and he must learn to reverence that inner life as

a holy thing—his mind as a sanctuary for the truth of God, his heart as the treasure house of the Eternal Love and his conscience as the pure, white page on which God would write His holy law.

Now the faith in a future life is common enough, but this faith, this belief that you yourself are a veritable spirit, this deep persuasion of the worth and sacredness of your own soul, is all too rare. Men profess it; they rarely grasp it in its full significance and power. Too often in the thick of life, amidst its preoccupations, its pleasures and its hardships, this sense of the eternal within fades away into a memory or a dream, and the years, instead of bringing "the philosophic mind," instead of calling out the spiritual in clearer luster, only cover it with the hard crust of the unspiritual world. Men become materialists before they are aware of it by the force of habit, by the influence of other lives, by the gravitation of their own hearts.

But let one go about his daily work in the deep conviction that God is not a God afar off so much as the Holy One within, speaking in the conscience, mingling His life with ours, caring for His own, disclosing Himself in our experience, and we are panoplied with heavenly power.

Is not this what we mean by Christian experience? Not simply the feeling that your sins have been forgiven, but the added sense of your own vital relation to Jesus Christ, and that in Him, in the grandeur of that life into which He brings you, your life has been redeemed from everything that is unspiritual, every unholy purpose, every unsanctified ambition, every low ideal. This is the new atmosphere of the soul, the vital breath of a Christian man. Better than anything else it explains the mystery and power of prayer. It marks all the difference between a formal and a living faith in Christ. This inner life alone is able to nourish and re-enforce the outward life. It is this that makes us godly and spiritually beautiful in character. Without this, in proportion as we miss it, our lives are hollow things, faith has no foundation, our hearts cannot rest.

A thousand and one temptations are forever robbing us of this vision of God or making it hard to keep such vision as we have. But we must keep it, and it must expand, or else we die and it vanishes away. It is the manna of the soul. No outward activity, of charity or humanity or anything else, can take its place. These may develop it or intensify it, but they are no substitute for it. It is the power that drives the wheel. It is the only thing that gives reality to our worship or efficacy to our deeds of love. We can cultivate it in solitude, by meditation and prayer, with the aid of good books, by the help of those who have it, by reverence for our own life and, most of all, by studying the mind of Christ.

Here again is the living truth of the gospel—God within you, God in Christ and Christ in us, "till we all attain unto a full-grown man, unto the measure of the stature of the fullness of Christ." Christianity has taught the world many lessons, but none more fundamental or glorious than this, that God's true dwelling place is in the human soul. Here is the seat of His kingdom, here the scene of His noblest activities, in bringing the spirit of man to the consciousness of its own life in God and unfolding that life after the pattern in the mount. "He that is begotten of God keepeth himself."

4. If what has been said is true then one thing more needs to be said. The spiritual man is he who finds God in the Bible. There are men, there have been men, I

doubt not, in every age and amongst every people who have lived in the Spirit and walked by the Spirit without the aid of these Holy Scriptures, for God has never left Himself without a witness in any land. For them the inner life was clear and strong. But these have been few, solitary stars, exceptions that prove the rule. For the most of us, for the most of men, there is a very close connection between the higher activities of the soul and knowledge of this book. The spiritual history of the world proves this, account for the Book as we may. Not, however, by any perfunctory reading of it, nor by any superficial or even critical knowledge of its pages, but by breathing its atmosphere, feeling its inspiration and finding in its story the winsome and unerring testimony of the love of God. Here is the great historic witness that God is in human life and that man is His child. Here is the record of that life, which, after centuries more vital than ever, after hostile criticisms more divine than ever, is changing the hearts of men and the face of the world. Finding God in the Bible means finding Him and seeing Him in the face of Jesus Christ, for the testimony of Jesus is the spirit of prophecy and in Him alone the book finds its unity.

Our spiritual life is in that life, in finding out His secret, having His mind, submitting to His control. As we desire to have a clear vision of God, therefore, we must make this Book the man of our counsel, the friend and companion of our daily life. We must never be too busy to study it. Let us never persuade ourselves that it is out of date, nor that we have discovered its secret, nor measured its power. The eyes of the ages have been on it. The critics of the world are prying into it, and it is fresher, more invigorating, more divine than ever. Let the ages wonder and the critics work, they only make the jewels brighter. The Bible does not need our defense. It needs our study. Let the divine Spirit in us lead us to the hidden sources of spiritual power in these holy pages, let the form of the Son of Man stand out in bolder relief as we look and we shall find ourselves growing in all those qualities that make us spiritual beings.

What we need most of all is the development of our spiritual powers—those faculties by means of which divine truth is apprehended—and then spiritual things will shine in their own light. Too many of us are trying to solve spiritual problems with intellectual machinery alone. They cannot be solved in that way. But many of the hardest problems of faith that are perplexing our age will be dissolved in the light of holier experiences and clearer moral perceptions. It is always easy for an unspiritual man to find arguments against Christianity. It is easy for a scholar, with his intellectual appliances, under the influence of scientific thought and in the prevailing atmosphere, to see the insufficiency of many of the evidences of the faith. But it is never easy, it is a moral impossibility for a spiritually minded man to turn his face away from Jesus Christ. Christ is His own evidence, and if once His image is reflected in the still waters of the soul, if we have seen His face, we can look with a calm spirit into any mystery, we shall feel that it is better to walk in the dark with Him than by the flickering light of any other guide.

May God give us eyes to see His presence in the world, in other men, in our own souls, in the Holy Book and, above all, in the face of Jesus Christ. So shall we have the life and peace of the spiritual mind.

Literature.

BOOK REVIEWS.

THE TEACHING OF JESUS.

This is the first volume of a work by Prof. H. H. Wendt of Heidelberg, which Rev. John Wilson has translated. The work was published a few years since in Germany and the remainder of it will soon appear in English. It is a valuable contribution to the literature of Biblical criticism. It is uncommonly clear and vigorous and also conspicuously candid. The author's conviction that "the historical Jesus Christ, in His annunciation, by word and deed, of the kingdom of God, was the perfect revelation of God for men," is the motive of the work. The teaching of Christ, it is claimed, is the true "standard for testing all church doctrine and tradition" and "the highest authority must be accorded to it in regulating our own practical Christian life as well as Christian doctrine." The necessary practical application of this view has been hampered, the author thinks, on the part of Catholics by the theory of the infallible authority of church teaching and on the part of Protestantism by that of the normative authority of the Holy Scriptures for Christian doctrine. The one sure authorized principle for distinguishing between the different parts or sides of the contents of Scripture is furnished by Jesus Christ Himself, whose teaching is "a unity, definite and complete."

The historical method is pursued as best adapted to determine the authenticity, completeness and purity of Christ's teaching. Therefore Professor Wendt has made an independent, critical investigation of the sources of the gospel narratives, which has not been included in the present translation but the results of which are used. One of these is the hypothesis of a "third main source" underlying the Gospel of John, a fresh and important suggestion. The work is not destructive but constructive. The different departments of the teaching of Jesus are treated not only in detail by themselves but also in their organic connection, and the continuous comparative examination of the fourth Gospel along with that of the synoptical Gospels is not only peculiarly interesting but exceedingly instructive. There is an incompleteness in that portion of the volume which considers the development of religious ideas in the mind of Jesus, but this is inevitable, being due to the nature of the subject.

This volume contains three sections of the work, The Historical Foundation of the Teaching of Jesus, The External Aspects of His Teaching and The Announcement of the Kingdom of God in General. It is a minute, cautious, reverent study, emphasizing always the divine nature of our Lord yet accepting the theory of the gradual development of His consciousness of His own Messiahship. The connection of His teaching with the spiritual truth declared in the Old Testament is enforced clearly yet discriminately. Among minor suggestions of significance is that of the supplementary character of certain parables, a second sometimes being uttered to reiterate some truth contained, yet only declared with secondary emphasis, in a preceding parable. The incompleteness of the work renders it impossible to comment upon it as a whole. But it affords a sufficient idea of the author's method and of the results of his study to warrant the conclusion that it possesses great value in itself and also as a good example of the more cautious and fruitful productions of the modern school of Biblical research. [Charles Scribner's Sons. \$2.50.]

SOCIAL LIFE IN ENGLAND, 1660-1690.

The thirty years covered by this work, from the scholarly pen of Mr. W. C. Sydney, formed the period intervening between the Restoration and the Revolution, one of the most significant in many respects in the history of the human race. The English nation was passing through a period of moral self-indulgence and recklessness scarcely less shameful than that which preceded and led to the downfall of Rome. Whether because the Anglo-Saxon stock is sturdier than the Latin, or for some other reason, England, although debased and

weakened by iniquity, proved to have a greater rallying power than that of Rome. But she suffered long and terribly for her sins.

Mr. Sydney has gone to original sources for his facts, and his industry is indicated by the appended bibliography of the works which he has consulted. He has covered a broad range of topics, yet has kept his purpose steadily in view. He offers his readers a comprehensive, orderly, clear and authoritative portrayal of English social life during the years included in his survey, and the fact that others have done the same service before in whole or in part does not diminish the value of his work but rather increases it, because his chapters serve to confirm and intensify the conclusions of others.

He depicts the habits of the people, their domestic life, their business characteristics, their amusements and entertainments, their treatment of each other and of foreigners, their virtues and their vices, and enables any one who has a reasonably vivid imagination, especially if he be, as so many now are, somewhat acquainted with the England of today, to reproduce with considerable success before his mind the England of two centuries ago. It is far from a pleasant picture, and we confess to an impression, in spite of the qualifications here or there which prove his intent to be impartially exact, that he might have said somewhat more in favor of his countrymen without untruthfulness.

Nevertheless, there is no denying the general coarseness of the age in respect to material things or its even more prevailing moral scandalousness and even rottenness. That it was in part a reaction to the other extreme from the repellent severity of the Puritan period is a true explanation of it but not a sufficient excuse for it. Most English men and women of the time seem to have flung religion and virtue to the winds. From the king and the court down to the hostler and the scullery maid almost everybody seems to have revelled in riotous living, and the subsequent history of England suggests that possibly divine Providence allowed them to do so on purpose that the nation might fairly nauseate itself and turn the more earnestly at last toward better things.

We commend the work heartily, both because it is a rich treasury of facts and because it suggests to every thoughtful reader, although it actually utters very few of them, many most vital and enduring moral truths. It is a book which nearly every library should contain. In the case of the copy sent to us one of the dates upon the back of the volume is incorrect. [Macmillan & Co. \$2.50.]

RELIGIOUS.

Dr. T. F. Wright is the author of *The Human and Its Relation to the Divine* [J. B. Lippincott Co. \$1.00], in which he endeavors to aid thoughtful minds to overcome the tendency prevalent in many to reject faith in God by enabling them to form logical and firmly fixed convictions in harmony with Christianity. The work necessarily is largely philosophical in character but is neither intricate nor obscure. Many will find it helpful.—*From Abraham to David* [Macmillan & Co. \$1.00], by H. A. Harper, is a successful effort to portray early Biblical characters and events in the light afforded by recent discoveries. The style is natural and almost conversational. The personalities of the different individuals are rendered distinct and even vivid, and the interest of the narrative, for the book is a narrative rather than a series of disconnected pictures, grows as the reader advances. The author is sufficiently familiar with Biblical history, archaeology and geography and with the customs of Oriental races, etc., to write understandingly as well as entertainingly.

Tuesday Afternoon Talks [Willard Tract Repository. 50 cents] contains thirty-six of the addresses made by the late Dr. Charles Cullis at the meetings held weekly under his charge for many years in his own house or in the Beacon Hill Church in this city. They are simple, earnest talks, abounding in the devotional spirit and adapted to help many readers to a sincerer consecration. They express no peculiar theories, so far as we have discovered,

and, while far from being profound intellectually, are promotive of true godliness.—Rev. H. B. Mend has prepared a somewhat unique little book, *The Wonderful Counselor* [A. D. F. Randolph & Co. 50 cents], in which all the recorded sayings of Jesus are arranged chronologically in such a manner as to be memorized readily at the rate of one each day for a year. Brief notes and connecting words and phrases are supplied and the volume is dedicated to the Christian Endeavor Society, Dr. Clark, its president, also having written the introduction of the book. It is a convenient and valuable little treatise and is printed prettily.—The annual bound number of *The Converted Catholic* [James A. O'Connor. \$1.25] records the conversion to Protestantism of several priests and of one hundred Roman Catholics in all during the year, and contains some other material concerning current questions at issue in the Roman Catholic Church or in connection therewith. Mr. O'Connor formerly was a Roman Catholic priest.

STORIES.

In the Queen's Nave [Brentano's. \$1.50], by Commander C. N. Robinson, R. N., and John Leyland, describes the adventures of a fine, manly young fellow, a Queenslander, who, becoming a colonial cadet and being sent home to England for assignment to service, was carried over a large part of the world and into all sorts of scrapes on the way. The book is spirited and lifelike and, in spite of far too much bloodshed and some needless profanity, which, perhaps, are partially excusable as necessary to the truthfulness of the picture of sea life, holds up in general a high standard of morals. But we object to the authors' evident approval of their hero's service in aiding Peru to fight Chile. The British notion that, if one only fights gallantly, he is praiseworthy for engaging in wars which do not concern him or his country, and no matter how many lives he may take, is an utter and discreditable error.

Agony is piled upon agony in Mrs. Lovett Cameron's new novel, *A Sister's Sin* [J. B. Lippincott Co. \$1.00], another story of English life. Unfaithfulness in love, revenge and at last mutual forgiveness and peace are the ruling elements of the plot, which is worked out elaborately, contains some vivid touches in the line of character painting and certainly is thoroughly interesting, even if bordering at times upon the melodramatic.—Mr. J. S. Tait's story, *Who Is the Man?* [Tait, Sons & Co. \$1.25], is a well sustained story of the concealment and discovery of the authorship of crime. The action opens in Wyoming Territory but is continued and concluded on the Scottish border. The plot is intricate yet not unnatural and the narrative is vigorous and engrossing, although somewhat gawdiness.

Mr. A. Conan Doyle is an English author who rapidly is becoming known favorably in this country. *The Great Shadow* [Harper & Bros. \$1.00] is a picturesque story of the early part of this century, exhibiting the dread of Napoleon which the English and others felt, describing Waterloo as from the point of view of a participant, and interweaving a love story or two effectively. In certain respects the author's power is remarkable.—*Sybil Trevelyan* [Ward & Drummond. \$1.50] is a very readable book about an attractive heroine and various other agreeable English people. Their fortunes and misfortunes in love are not specially strange and the author makes a little material go a long way. But no reader will dispute the charm of the story. Some of the minor characters, however—Clive, for instance—are more interesting than others who are more conspicuous.

Pocahontas [Funk & Wagnalls Co. \$1.50] is the fourth in Mr. J. R. Musick's series of Columbian historical novels. The scene of his narrative of course now shifts to Virginia and the story of Pocahontas affords considerable dramatic material. The author repeats loyally the legend of the saving of Capt. John Smith's life by the Indian princess and a picture of this interesting occurrence serves as the frontispiece. The volume is generally similar to its predecessors.—Another of Rev. A. J. Church's pleasant aids to the apprecia-

tion of the ancient Greek classics is his new book, *The Story of the Iliad* [Macmillan & Co. 50 cents], a volume of Macmillan's excellent school library. It is a free, spirited paraphrase, sure to interest the young and sufficient of itself to incite to the study of the original.

Several short sketches compose Mrs. W. K. Clifford's *The Last Touches and Other Stories* [Macmillan & Co. \$1.00]. They deal largely with the sadder side of love, the disregard of affection for the sake of wealth and social position, and contain some tragedy. They are original and striking, and, although not altogether pleasant to be read, certainly are engrossing.—*Christmas Every Day and Other Stories* [Harper & Bros. \$1.25] contains five brief, bright productions by W. D. Howells intended for children. They have a familiar look and probably have been published separately before. They are droll and even fantastic, gracefully written and admirably suited to delight the boys and girls.

POETRY.

Miss Harriet Monroe has not been famous as a poet until lately, but the fact that her Commemoration Ode was selected to be read and sung at the dedication ceremonies of the Columbian Exposition of course has rendered her widely known. An examination of a volume of her productions, *Valeria and Other Poems* [A. C. McClurg & Co. \$1.50], in which this ode is included, indicates that, although her verse reveals no conspicuous superiority over that of some other American poets, it certainly possesses genuine and considerable merit. *Valeria*, a tragedy having a prologue and five acts, fills most of the volume. It is vigorous in conception and is wrought out with no little strength and beauty. Some passages are actually brilliant, and many lines, or even single clauses, delight one by their felicity of form and sense. Some expressions might be better, but the poem as a whole is of a high order. The shorter poems are musical and the volume leaves a pleasant impression.—*The Poems of Giosuè Carducci* [Dodd, Mead & Co. \$1.50], translated by Frank Sewall, opens with two essays on Carducci and the Hellenic Reaction in Italy and Carducci and the Classic Realism. The poems, as the rule, are far more poetical in idea than in form; form, in fact, being often disregarded wholly. But some are enjoyably correct metrically without any sacrifice of significance or spirit. Mr. Sewall's purpose is avowedly to introduce Carducci to English readers, not wholly because of admiration for his poetry as such or of approval of its religious or social teachings, but also because of its affording an example of the survival of ancient religious motives in literature and also because it is healthily realistic. All readers will recognize the force of these reasons.

The Winter Hour and Other Poems [Century Co. \$1.00] is by Robert Underwood Johnson, whose appreciativeness of what is best in mankind and in nature, rendered the more evident by his exceptional grace of poetical utterance, has made him a welcome member of the modern brotherhood of song. There are all sorts of poems in this book, most of them being brief and vivid as well as suggestive and truly musical.—Mr. W. R. Perkins's *Eleusis and Lesser Poems* [A. C. McClurg & Co. \$1.00] contains a long poem and a dozen short ones. The long one, *Eleusis*, is somewhat ambitious and rather too metaphysical to be universally popular, but some of the more thoughtful readers will find it congenial although it ends too despairingly. The short poems are diversified and pleasing.—There are both force and beauty in *Songs and Sonnets* [A. C. McClurg & Co. \$1.00], by M. F. Egan. The book is a collection of miscellaneous poetry of a higher than average quality. Protestants will not approve of some things, for the author writes frankly from the point of view of a Roman Catholic. Yet he is not controversial in the least and all of his own faith probably will enjoy his book the more. Some of his religious poems every true Christian will enjoy, and his book will afford real pleasure to all who enjoy natural and glowing verse.

Dr. L. G. Barbour, author of *The End of Time* [G. P. Putnam's Sons. \$1.50], terms his work "a poem of the future." It is long, carefully elaborated, embodying arguments supporting great doctrines of Christianity and picturing the consummation of events. It varies considerably in excellence, but some passages are quite striking.—The preface to *Some Rhymes of Ironquill of Kansas* [A. C. McClurg & Co. \$1.00] is so loftily contemptuous of literary criticism that we feel somewhat abashed. But duty must be done, and we therefore nerve ourselves to say that Ironquill has entitled his book truthfully. He has rhymed fairly well upon a large variety of topics, seldom soaring to any great height and sometimes dropping rather low, yet jingling along cheerily, often commenting more or less pointedly upon current events, and suggesting inevitably the poetical corner of the local journal as the probable birthplace of the majority of his productions.—There is lasting pleasure in reading such a collection of superior poems as is found in *The Poetry of Gathered Years* [A. C. McClurg & Co. \$1.00], compiled by M. H. We do not quite catch the special significance of the periods chosen—thirty-five, fifty, sixty and seventy-seven years, respectively—but the poems, which embody suggestions of maturity, reflections of experience and anticipations natural to the ripening of life, are choice and helpful. They are chiefly by standard authors and all are worth their places here.

Messrs. G. P. Putnam's Sons have brought out an attractive little book, *Lyrics and Ballads of Heine and Other German Poets* [\$1.50], translated by Frances Hellman. The others are Goethe, Geibel, Uhland, Freiligrath, Rückert, Moericke and Chamisso. The selections have been made skillfully and the translations seem very good.—Eugene Field's *With Trumpet and Drum* [Charles Scribner's Sons. \$1.00] contains a capital assortment of poems for the boys and girls made up out of his earlier books of poems and from the files of several journals to which he has contributed. The poetry is sprightly and sensible and the book deserves to be popular.

MISCELLANEOUS.

The German sculptor, Rauch, has only comparatively of late become much known in America. Yet he was one of the greatest artists of the current century. *The Life of Christian Daniel Rauch* [Lee & Shepard. \$3.00], by Ednah D. Cheney, therefore has unusual interest. Its subject is inherently and strikingly important and never before has been treated properly in English. The brothers Eggers, also Germans and artists, have published an exhaustive work in five volumes about Rauch and Miss Cheney has based hers upon theirs. But she also has made use of other materials. Rauch's chief works are the statues of King William III. of Prussia and Queen Louise, at Charlottenburg; Albert Dürer, at Nuremberg; Victory, in the Valhalla, and Frederick the Great, at Berlin. Miss Cheney has given the public a copious, careful, graphic study of the man, his works and, to some extent, his times. A portrait of him forms the frontispiece of the volume. The productiveness of Rauch is exhibited by a chronological list of his works, in which more than two hundred are named.

The Brooklyn, N. Y., Ethical Association is doing useful work in promoting the discussion of vital themes and in publishing reports of such discussions. *Man and the State* [D. Appleton & Co. \$2.00] is another volume issued under its auspices. Some of the subjects of its successive papers are these: The Duty of a Public Spirit, The Study of Applied Sociology, Suffrage and the Ballot, The Land Problem, The Problem of City Government, Taxation and Revenue—from the Protectionist's point of view and also from the Free Trader's, The Monetary Problem, The Immigration Problem and The Independent in Politics and Moral Questions in Politics. Among the lecturers were President E. B. Andrews, E. D. Mead, Dr. L. G. Jones, T. G. Shearman, Prof. George Gunton, Rev. S. J. Barrows, Prof. Joseph Le Conte, Rev. J. W. Chadwick and Hon. R. G. Horr. The volume is solidly and permanently

valuable to all students of current public questions. It is dedicated to both President Harrison and President-elect Cleveland.

All students of paleontology will welcome Rev. H. N. Hutchinson's volume, *Extinct Monsters* [D. Appleton & Co. \$3.00]. Mr. Hutchinson has supplied a popular account of some of the larger forms of ancient animal life, e. g., the horned dinosaur, sea scorpion, gigantic dinosaur, gigantic diver, mammoth, woolly rhinoceros, great Irish deer, etc. The illustrations are by J. Smit and others and are imaginative except so far as it has been possible to follow the guidance of partial or complete skeleton remains. The book also contains considerable material of an untechnical and popular sort and possesses much interest in its own line.—Prof. A. S. Cook has edited and introduced a little book, *The Bible and English Prose Style* [D. C. Heath & Co. 50 cents], which consists chiefly of Biblical selections illustrating the positions of the introduction but also includes confirmatory comments by Addison, Ruskin, Saintsbury, Marsh and others. The importance of the Bible to the student of English is dwelt upon, and the naturalness, simplicity, nobility, imaginative excellence and sometimes rhetorical skill which it illustrates are pointed out. If there are any persons who suppose that the Bible is deficient in other than spiritual qualities such a work as this will correct the mistake.

Collections of sayings abound and seem to find readers. Here is another, *Witty, Wise and Wicked Maxims* [Brentano's. 75 cents], with a preface by H. P. du Bois. The maker has sought primarily, we should say, for smart sayings, without much reference to their truthfulness, consistency or helpfulness. Consequently, one finds here all sorts of terse, pithy remarks, some of which are eminently valuable and others of which are as superficial as they are satirical or irreverent. Most are unobjectionable but some can have come from none but frivolous or biased minds.—The Brantwood issue of Ruskin has progressed so far as to include his *Lectures on Architecture and Painting* [Charles E. Merrill & Co. \$2.75]. They were delivered originally nearly forty years ago and they are learned and suggestive and at the same time as whimsical and dogmatic as many others of the author's productions. Professor Norton has edited and prefaced the book.—Mary E. Cardwell has selected a considerable number of extracts from Mr. Ruskin's volumes and printed them in a neat volume called *Cameos from Ruskin* [Charles E. Merrill & Co. \$1.00]. She regards Ruskin "as the greatest of art critics and as a master of ethics," and endeavors here to exhibit his ability and importance in each department. The citations are from the new Brantwood edition. The book should have a table of contents or some kind of an index.

The ninth of Prof. Henry Morley's series of volumes on *English Writers* [Cassell & Co. \$1.50] treats of Spenser and his time. It is a scholarly and delightful study of English society, politics and literature, with special reference to the relation of the two former to the third, during the second half of the sixteenth century. As a literary production it is admirable in itself as well as a worthy treatment of its theme.—A variously entertaining volume, including poetical as well as prose selections, is *Heinrich Heine: His Wit, Wisdom and Poetry* [J. G. Cupples Co. \$1.25], edited by Mr. Newell Dunbar. Matthew Arnold's essay on Heine appears appropriately as an introduction to the book. Heine was one of the most vigorous, unconventional, stimulating of thinkers in spite of the grave faults in his manner of life, and although we disagree radically with both the language and the spirit of some of his utterances here cited we are glad of the book. It is printed handsomely.

Antiquaries generally, and all Shrewsbury people also, will enjoy Elizabeth Ward's volume, *Old Times in Shrewsbury, Mass.* [\$1.25], in which a considerable portion of the history of the town, together with facts about its leading men, churches, taverns, dwelling houses, etc., are set forth effectively. There are pictures of the local antiques. The nar-

rative is enlivened with reminiscences and anecdotes, and although less elaborate than the regulation town histories it does much the same sort of work very well.—*The Place of the Story in Early Education, and Other Essays* [Ginn & Co. 60 cents], is by Sara E. Wiltse. Its chapters originally appeared in one or another journal. They treat of various themes of importance in connection with the mental and physical education of children and are judicious and enlightening.—Mr. Felix Adler's lectures in the School of Applied Ethics during its first session in 1891 treated of *The Moral Instruction of Children* [D. Appleton & Co. \$1.50] and now are out in a volume, one of Dr. W. T. Harris's International Education series. There are seventeen lectures, of which five discuss different phases of the problem of moral training in connection with the public schools, five the use of fairy tales and stories, and the other seven lessons on duty. An appendix treats of The Influence of Manual Training on Character. Mr. Adler believes that the subject matter of morality, but not the sanctions of it, can and should be inculcated in the public schools. "The conscience can be enlightened, strengthened, guided, and all this can be done without once raising the question why it is wrong to do what is forbidden." We have our doubts about the practicability of this scheme, but we are glad of the author's hearty insistence that morality should be taught in the schools. In general, the volume is very helpfully suggestive.

NOTES.

—Mr. Hall Caine contemplates an early visit to California.

—The *Andover Review* has become a bi-monthly, and has reduced its price from \$4.00 to \$3.00.

—The latest portrait by R. G. Hardie is that of Mr. Samuel Johnson of this city. It is on exhibition at Messrs. Doll & Richards.

—The Blue Book of the United States contains information about 180,000 offices, of which the salaries amount to \$90,000,000 a year.

—Matthew Arnold left personal estate valued at only \$5,000, but Browning's was estimated at a little over \$80,000 and Tennyson's at about \$250,000.

—An early number of the *Bookman* will contain an account of Dr. George MacDonald's life and work which promises to be the fullest and most authentic yet published.

—The late Prince Lucien Bonaparte left his large and valuable library to the British Museum upon condition that it be kept by itself, but, as this stipulation could not be acceded to, it is about to be sold.

—Newburyport, Mass., has only one statue, that of Washington, by J. Q. A. Ward, but soon is to have another, one of William Lloyd Garrison, by D. M. French. It is to be eight and a half feet high and will represent Garrison as speaking.

—The Methodists are proposing a daily *Christian Advocate*, to contain no sensational or otherwise unworthy material. It is asserted that it could have a million subscribers to start with. There ought to be such daily journals, but we doubt the wisdom of their being denominational.

—Probably the most remarkable proof-reader in the world is J. Emery McLean, who is in the employ of the American Bible Society of New York. He has to read proofs in 242 different languages and dialects. He understands no language but English and does his work wholly by his wonderful power of memory of form.

—Gen. H. V. Boynton, the veteran newspaper correspondent, who has served the *Cincinnati Commercial Gazette* so long at Washington and also is at present the private secretary of Secretary Foster of the Treasury, is to become the Washington correspondent of the new *Cincinnati Tribune*, also supplying editorial matter.

—The late William Schaus, the eminent New York importer and dealer in works of art, once paid \$50,000 for Rembrandt's portrait

of his frame maker, and then had to pay \$17,000 more in duties at the New York Custom House! The picture was bought for his private collection but, much to his subsequent regret, after a time he was persuaded to sell it.

BOOKS OF THE WEEK.

Silver, Burdett & Co. Boston.
THE GALILEAN. By G. C. Lorimer, D. D. pp. 448. \$1.50.

Leach, Shewell & Sanborn. Boston.
ANALYTIC GEOMETRY. By Prof. E. W. Nichols. pp. 275. \$1.25.

Longmans, Green & Co. New York.
EPISODES FROM LE CAPITAINE PAMPHILE. By Alexander Dumas. pp. 146. 40 cents.
EPISODES FROM LE COMTE DE MONTE-CRISTO. By Alexander Dumas. Part II. pp. 154. 40 cents.

Fleming H. Revell Co. New York.
THOMAS DE CELANO'S DIES IRAE. By M. W. Stryker. pp. 52. 80 cents.

International Committee of Young Men's Christian Associations. New York.
STUDIES IN THE BOOK OF ACTS. By R. E. Speer. pp. 162. 40 cents.

PAPER COVERS.

Harper & Bros. New York.
IN SUMMER SHADE. By Mary E. Mann. pp. 243. 50 cents.

Anson D. F. Randolph & Co. New York.
FROM TIME TO TIME. By S. W. Weitzel. pp. 64. 50 cents.

James Pott & Co. New York.
THE NEWLY RECOVERED GOSPEL OF SAINT PETER. By J. Rendal Harris. pp. 67. 50 cents.

International Committee of Young Men's Christian Associations. New York.
TOPICS FOR YOUNG MEN'S MEETINGS AND BIBLE CLASSES, 1893. pp. 32. 10 cents.

The Chicago Herald Co. Chicago.
EDITORIALS THAT WON; ARGUMENTS THAT LIVE. pp. 101. 25 cents.

MAGAZINES.

December. PHYSICAL EDUCATION.—ANDOVER REVIEW.

January. HARPER'S.—ST. NICOLAS.—REVIEW OF REVIEWS.—POPULAR SCIENCE MONTHLY.—CENTURY.—AMERICAN HISTORY.—GOOD HOUSEKEEPING.—ROMANCE.—EDUCATIONAL REVIEW.—OVERLAND.—ECLECTIC.—BIBLIOTHECA SACRA.—BOOK-BUYER.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—COTTAGE HEARTH.—ENGINEERING.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—CHILDHOOD.—BLUE AND GRAY.—COSMOPOLITAN.

A GOOD SUGGESTION.

Commenting upon the impossibility of the speakers being heard at the dedicatory exercises of the World's Fair held in Chicago last October, President Gilman of Johns Hopkins University suggests that more appeal should be made to the eye than to the ear on such occasions. In the current *Century* he says:

There was here no effort to gratify the sight. Arrays of black coats and plain dresses grow less interesting as they increase in number. Over the platform hung a few flags, and a few plants stood upon the staging. That was all the decoration. But everything that could interest the ear was provided in profusion. The military bands played while the cannon roared. An orchestra and chorus, said to number five thousand musicians, performed a new composition, but the notes of it were only faintly heard on the speakers' stand half-way across the building. A Methodist bishop and a Catholic cardinal, not unused to vast assemblies, offered up prayers, which we may hope were heard in heaven but were not heard by most of the audience. The penetrating voice of a lady accustomed to public reading carried a musical note to a distance, but it was only a note and not a word. The vice-president of the United States read an address, but his hearers might have been deaf for all the pleasure they received. Two orators of distinction spoke in succession—men who are wont to appear upon the hustings—but in the gallery directly opposite the platform their eloquence was that of the dumb appealing by gesture and attitude. The ear-gate was closed to those inspiring influences which the eye-gate received so freely.

Is it worth while to offer a suggestion for the next vast assembly in Chicago—that of May, for example? Is it worth while to set the American people thinking about the difference between what appeals to the eye and what to the ear? If it be, let the value of a pageant be considered. Let us imagine a vast room, or a great space in the open air, with a dais, on which the colors should be effective and harmonious. Let there be standard and floral decorations in abundance, arranged by some artistic hand. When the few chief dignities have been received

let other representative people be brought forward in groups bearing emblems or symbols which indicate their claims to consideration. Let delegations of the various professions and arts, in their appropriate robes, uniforms, or traditional dresses, be introduced. Let the workmen in every craft—the workers in wood, iron, brick, stone, the architects, sculptors, painters, decorators, manufacturers, engineers, carriers—all who have been concerned in making the Exposition a success—send their representatives to participate in the opening ceremony. A simple act, the bestowal of medals, wreaths, flags, would give point to the assembly. A sentence from the mouth of some high official, a collect and a doxology would express all that language need say on such an occasion. In another place, at another hour, let there be oratory, poetry, song, addressed to audiences who will enjoy listening if they can only hope to hear.

THE FUTURE OF THE UNITED STATES.

Prof. H. von Holst, the eminent German student and historian of our constitutional development, now a professor in Chicago University, at the first convocation of the professors and students of that institution, said:

Material prosperity cannot secure the future of the United States; nay, if material prosperity is not made by other agencies a source of strength it must become a source of weakness, hastening and rendering more inevitable their ultimate downfall and ruin. That is the stern decree of the eternal moral laws governing the history of mankind. So it has been from the dawn of recorded history and so it must remain to the end of the world, unless human nature should undergo a radical change. The American people, consisting of men and women, have no human nature of their own constructed upon different ethical principles, and therefore there can be no exception in their favor. The fate of states and nations has been laid into their own hands. They work out their destiny for weal or woe, for salvation or perdition, by growing apace with their material prosperity or falling behind it in their intellectual and moral life.

Now we have seen that the material development of the United States is going on at a bewildering rate and that a mass of problems of the first magnitude, and more complicated and difficult than any task ever imposed upon any other state, are crowding in upon the people. The logical conclusion is so plain that no child can fail to draw it correctly. In activity, soundness and elevation of the plane, the intellectual and moral life of the American people must attain the very highest standard to prevent disaster falling upon them from the portentous clouds hovering over their future.

FUTURE PUNISHMENT A REALITY.

Prof. A. Gosman, chairman of the Congregational Union of New South Wales, in his recent annual address as reported in the *Australian Independent*, said:

In reference to eschatological questions our safest and most satisfactory position is a reasonable agnosticism, and at the same time patient and hopeful, with the windows of the soul open to admit the light from whatever quarter it may come. The final destiny of the wicked cannot, however, be said to have lost its interest for some minds, nor would it be correct to say that anything like finality has been reached on this tremendous question. A literal hell with its fire and brimstone, in which the damned sweltered in the contortions of endless misery, has, shall we not say happily, all but passed from serious belief; but with it, for the time being, I fear much of the terrors of the law have passed away with it. Any theological tendency that undermines the sense of sin, or fails in making sin exceedingly sinful, must have something defective about it; but it does not necessarily follow that the doctrine of the restoration of the wicked, or their final annihilation, is uns Scriptural because they do not excite in men's minds the same horror of damnation as the worm that dies not and the fire that is not quenched.

News from the Churches

FROM A GROWING SECTION OF MISSOURI.

The region of which Springfield, Mo., is the center is rapidly growing. The stream of Western immigration, which for the past decade has set largely toward the great Northwest, is gradually changing its course, and signs are not wanting which point to its final channel lying in a southwesterly direction. In addition to the drawing qualities of the rich natural resources of agricultural, mineral and fruit-bearing lands of the Southwest, the climate, free from the extremes of regions farther north or south, constitutes a strong attraction. The healthfulness of Springfield, especially, is proverbial. The mortality rates are almost incredibly low. With a population of 30,000 the city has only two undertaking establishments. The writer, whose parish includes no less than 1,000 souls, has had but nineteen funerals to attend in three years. The advantageous location of this region near the geographical center of the country is an important consideration with many would-be immigrants. In consequence the past five years have witnessed a rapid increase in the population. The mining towns of Aurora, Joplin and Webb City have been a marvel of swift and substantial growth. The prevailing character of this incoming population will be seen from the fact that while Missouri was a slave State, and the State gave a democratic majority of 35,000 at the last election, Southwest Missouri is largely Republican. And the general prosperity of this region is indicated by the fact that the Populists polled here but a comparatively small vote.

From the very nature of the case Congregationalism is a plant of only recent years in all these parts. Its entire history has been but a series of experiments. Nearly a half of all the churches planted here have yielded up the ghost, and of the surviving twenty-five scarcely a dozen have developed much churchly vigor and only five have come to self-support. Even now, ten miles from Springfield, the majority of the people have never heard of a Congregational church, and yet we are not here without sufficient warrant. If we have a mission as a denomination anywhere in the country it is right here in the Southwest. But it is not a mission of propagandism but rather of planting here and there churches on a higher plane than the prevailing ones, which shall become levers to elevate and leaven to permeate all the other churches.

Especially have we a mission here in lifting up the ethical and intellectual standard. In both these respects the prevailing standard is much below that of New England. The Baptists in Missouri have 130,000 communicants, the Christians 100,000, the Methodist Episcopal Church North and South not far from 200,000 together and the Congregationalists only 8,000. And yet the only college deserving the name south of the Missouri River is our own Drury. There was a touch of true heroism in the act of a half-dozen home missionaries, twenty-one years ago, planting a college of the New England type on the summit of the Ozarks, and most abundantly has their heroic spirit been vindicated by the blessing of God. Drury has a campus of thirty acres, half a dozen buildings, an endowment of nearly \$100,000 and a standard of scholarship equal to Amherst or Williams.

The value of such an institution is beyond calculation. Far more than any denominational advantage which it is bound to ultimately give us is the certainty that it is to be a leading force in determining the character of the great Southwest of the near future. Already its power is recognized on every hand. The great majority of its students—and their number this year is 387—come from other denominations. The other so-called colleges are bound to become more and more feeders to Drury. The start which Drury has already had makes it very improbable that any of them will overtake her. Its imperative need is an increased endowment of at least \$200,000. (1) To meet an annual deficit of \$5,000; (2) to enable the trustees to pay more adequate salaries; (3) in order to build a

ladies' cottage and make the present buildings more serviceable; (4) to secure more and better scientific facilities and to establish new professorships.

We have not recovered yet from the shock occasioned by the death of President Ingalls, but the work of the college has not been allowed to suffer. The momentum which he had given to it, together with the untiring energy and great executive skill of the acting president, C. D. Adams, heartily seconded by able coadjutors, has enabled Drury to enroll a larger number of students the past fall than ever before and the outlook is full of hope.

R. C. E.

THE RESULTS OF THE MILLS MEETINGS AT OMAHA.

The revival campaign conducted by Rev. B. Fay Mills in Omaha during the greater part of December belongs to the year which has recently closed, and, although time has not tested long the value of the movement, we can speak with some definiteness as to results.

One result, the value of which cannot well be overestimated, is the close and cordial union of more than thirty evangelical churches. It would be too much to say that offensive denominationalism has been chased out of Omaha, but it has hid in dark corners where it is not easily found. This endeavor to keep the unity of the Spirit in the bond of peace began as early as last spring with the inception of the plans looking toward the coming of Mr. Mills, and it grew in strength during the meetings. It was good to see thirty ministers of various denominations together on the platform, and it was better not to hear the slightest hiss of a "shibboleth" from the lips of any. The mighty ghosts of Calvin, Arminius and Luther did not once stalk across the platform, but rather they seemed to have sat for a "composite" photograph in which there were no angular lines or harsh features. And the people were badly mixed as to the denominational connection of Mr. Mills and other ministers. Within a few days the writer was accosted as a Presbyterian, a Methodist and a Congregationalist. Indeed, during the services we "saw no man, save Jesus only."

Another result is an increased faith in the worth of revival methods. Some had almost come to think that Omaha was revival proof. Though not the wickedest city on earth, by any means, yet it is intensely materialistic in tone, and for many years there had been no general revival movement. But no pessimistic prophet can again lift up his voice and say that revivals are foredoomed to failure in this central city of the Union. The large success of the work is seen in such facts as the hearty union of the churches and ministers; the efficient work of the ushers and the many committees, which won unstinted praise from Mr. Mills; the great crowds which often filled Exposition Hall so full that it could not be said of space, "and still there is room"; the "mid-week Sabbath," when, in the rush of the holiday trade, more than five hundred business houses closed their doors that their employes might attend one or more of the three meetings held on that day; the solemn services marked by sober thoughtfulness and deep feeling; the extension of the work into all the allied churches, making it easy for pastors and Sunday school teachers to obtain decisive results in all parts of the city; the readiness to sign cards, until the number of those who expressed a desire to begin the Christian life or to return from backsliding reached the total of 4,320; the extreme wickedness of many who professed conversion and the advanced age of others; the hearty approval of the spirit and methods of Mr. Mills which came from all sorts of people; and beyond all that could be seen on the surface the settled conviction of pastors and people that influences have been set in motion which will make religious work easy and productive for months to come.

Another valuable result has been a Christlike pity for the poor and the degraded, coupled with a Christlike indignation against open and shameless pandering to the worst forms of vice and easy official permission of the same. The outcome so far has been the

establishment of a rescue mission in the most wicked part of the city, to be supported liberally by all of the churches, where there will be religious meetings every night, work for the unemployed, lodgings for the homeless and any other assistance which might tend to lift the discouraged and fallen toward manhood and Christhood. But it is felt that we should seek to remove causes as well as effect cures, and the indignation above mentioned is beginning to take form in the organization of a Law and Order League, which will seek by the enforcement of existing laws, or by the enactment of new ones, to keep the bulletin boards free from improper pictures and will demand of the city officials that gambling and prostitution shall not be permitted to be carried on with such shameless openness that they seem to have the same legal status as the licensed saloon. Mr. Mills let loose some exceedingly lively lightning against these and other evils which curse the city, and the result has been a clearing of the atmosphere which enables the citizens to see that they are responsible for a condition of things which injures the fair fame of Omaha, and that public indignation, working through proper official agencies, should drive shameless vice into holes and corners where the devotees of sin and shame must seek it out secretly and with risk of detection and punishment.

At the present writing full figures cannot be given of the number of persons who have united or will soon unite with the allied churches. The additions will greatly surpass those of any previous year in the history of Omaha. Some of the churches have not as yet received the new converts and others have received only a part of the good number which they expect to welcome, but twenty, thirty, fifty, sixty and upward are the numbers received last Sabbath in various churches, and meetings are being held at the present time in most of them to reach, if possible, the many hundreds who became somewhat interested in the gospel truths presented by Mr. Mills but did not fully decide to accept Christ as Saviour and Lord.

A. H. T.

CALIFORNIA NOTES.

A delightful meeting was held at Pacific Seminary, pastors and delegates from the various churches about the bay coming in response to an invitation by the faculty to consider the formation of a city missionary society. As to the necessity for such an organization there was but one opinion, but in regard to ways and means some differences were manifest. Not so great, however, but that subsequent conferences have adjusted them and now there remain only the formal organization and putting the plans into operation. The idea is to have as soon as possible a superintendent. He may at the same time be an occupant of a chair in the seminary. There is at present no endowment for such a professorship but in the near future there may be.

In San Francisco there are two Macedonian cries and our energies will be taxed to their utmost to put in proper working condition the Park Mission, under Rev. H. W. Haulding, and the Bethlehem Branch now ministered to by Rev. W. H. Tubb. Each is in a growing part of the city. Neither has as yet any church organization or suitable buildings. Considerable money will be needed to place them where they should be, but once properly housed there seems no reason why both may not soon become churches of considerable size and importance.

Of course the Congregational Club observed Forefathers' Day. The ladies of the First Church, San Francisco, made all most welcome. The parlors were beautifully decorated and the sumptuous dinner was enjoyed by more than one hundred. The speakers were Professor Lloyd of the seminary, whose subject was The Progress of Congregationalism, and Dr. C. O. Brown, whose prophecy was of future usefulness and glory. Rev. W. H. McDougall, son of one of California's early governors, read two poems, one being a tribute to the late Professor Benton. Congratulating ourselves on a successful year, we look forward to greater things under the presi-

dency of Deacon I. H. Morse of the First Church.

Two years ago, due greatly to the efforts of Rev. E. S. Williams, a delightful day of fellowship was spent with the First Church, San Francisco, during the Week of Prayer. For some reason this was not a part of last year's program. But this year, none of our churches being pastorless, the day was observed, this time at Plymouth Church. Services began at an early hour, and, with slight intermissions for meals, continued until nine in the evening. The various pastors each had an hour, and the exercises were arranged so as to interfere but slightly with the services in each church. The indefatigable pastor of Plymouth, Rev. W. D. Williams, D.D., prepared a program, the keyword of which was fellowship. We trust now that the all-day union service is an institution, and that as the years advance it will grow stronger in the affections of the people and more influential upon the churches.

NEW ENGLAND.

Massachusetts.

The church in Quincy is rejoicing over the decision of Rev. Edward Norton to remain with it. He has been pastor twenty years and felt that the people might desire a change, but their earnest petitions have left no doubt that they wish him to remain with them.

The Memorial Church in Georgetown receives a bequest of \$2,000 from Silena D. Winter. If, however, the church disbands or unites with the First Church the money is to be given to the A. M. A.—The church in Topsfield has a large, handsomely bound pulpit Bible, the gift of Mr. Justin Welch.

A union Bible class for the study of the International Sunday School Lesson, Saturday afternoons, was opened in Lowell with the new year. The attendance indicates that there is a call for the class. For the present the pastors of the city will take turns in leading it.—The Week of Prayer was observed by nearly all the thirty Protestant churches. The attendance during the first part of the week seemed to promise much interest, but with the severe storm of Thursday and Friday there was a great falling off. The ministers of the city met for devotion and conference Friday afternoon. Arrangements will probably be made for union meetings during the week preceding Easter many preferring that time for a week of prayer.—The First Church, Rev. G. F. Kengott, pastor, has engaged two Andover students to labor each Saturday and Sunday among those not in the habit of attending church. Under the pastor's direction they will canvass certain portions of the city. It is estimated that Lowell has 12,000 young men who do not attend church at all, while in a single saloon 115 were found at one time on a recent Saturday evening. The First Church has distributed 900 copies of the *Congregationalist's Handbook* for 1893 among its congregation.

The Armenian Church in Worcester celebrated its first anniversary Jan. 1. Starting with eighteen the membership is now thirty-six and the parish numbers sixty-eight. Large congregations are drawn to the Sunday services under the leadership of Rev. Q. B. Chitjian. At the anniversary exercises Rev. M. H. Hitchcock, under whom the work was organized, and Rev. J. L. Barton of Harpoot made addresses in Armenian, others through an interpreter. Dr. Davis of Union Church spoke with the knowledge and sympathy derived while instructor in Robert College, Constantinople. Mr. P. W. Moen and Mr. A. E. Gray spoke for the City Missionary Society. Hymns were sung in English and Armenian together.

Interesting features of the annual meeting of the church in Granby were letters from nearly all the former pastors and the presence of several non-residents. Thirty-five have been added to the church and benevolences have been \$410. The church has free pews.

Eleven members were received on confession last year by the church in Ludlow Center. Benevolent contributions were about \$300, an advance on previous years. Requests received from deceased members have amounted to nearly \$2,000. The free pew system has been in use for ten years.

The total benevolent contributions for the year of the First Church, Pittsfield, and its Sunday school have been \$6,994, and home expenditures \$8,521. The demands of the church work require better accommodations and it is hoped that the chapel will be remodeled.

Maine.

The church in Brunswick, Dr. E. B. Mason, pastor, made its annual meeting one of the largest gatherings of the year. After the usual reports, the calling of the roll and reading of letters from absentees an hour was given to social intercourse. This church endeavors to add to the interest of the mid-week prayer meeting by occasionally devoting five

minutes, near but not at the close, to an interchange of greetings, and is planning for an increase of its influence through a voluntary observance of this hour in some form of Christian activity by those whom circumstances keep at home. Weekly receptions in the church parlors by different ladies and gentlemen of the congregation have been held to welcome strangers and the annual New Year's reception by the pastor and his wife was largely attended. The parish, which meets all its expenses by voluntary contributions, has just voted a substantial increase to the pastor's salary.

Rev. Messrs. L. J. Thomas and Frederick Newport spent the last week of December at Minot Centre, visiting from house to house and holding special religious services. Seven persons accepted Christ.—The Y. P. S. C. E. of Mechanic Falls has taken the entire charge of the Sunday evening service. The pastor, Rev. Frederick Newport, as a member of the society, takes his turn as leader. He has recently begun supplying the churches at Poland and West Minot on alternate Sundays.—The little church at Poland has received a small legacy, which enables it to open its house of worship.

The Sixth Street Church of Auburn, Rev. L. J. Thomas, pastor, is rejoicing in an increase of religious interest, the services being largely attended. It has expended an unusually large sum the past year for a new organ, carpets and general repairs.

The Pine Street Church, Lewiston, now leads the denomination in the State in its Sunday school membership. The plan adopted a year ago of putting a Sunday school worker in the field has proved a marked success.

The church in South Paris has just adopted the Church Hymnary. This gives opportunity for some needy church to apply for the old hymn-books.—The church in Chesterville has been given a bell.—Rev. G. H. Credeford of Wilton has followed his course of lectures to young men by a series for young women.

New Hampshire.

During the seven years of Rev. W. G. Sperry's pastorate, just closed, over the First Church, Manchester, 216 have been added to the church. The amount of money raised for all purposes was \$65,000 and the various activities have moved forward at a vigorous pace.

Vermont.

The total attendance on the morning and evening preaching services, Sunday school and Y. P. S. C. E. of the church in Barre, Rev. C. W. Longren, pastor, on a recent Sabbath, was 1,061, a fair average for the year. Twenty-nine have been received on confession and thirty-two by letter. The average attendance in the Sunday school in 1892 was 235 as compared with 198 in 1891; \$3,004 were raised for current expenses and \$672 for benevolence. The present membership of the church is 321, and 300 families look to it as their church home.

Jan. 1 was a day of exceptional interest to the church in Johnson. Sixteen persons, including heads of families and young people, were added to the membership on confession of faith.

Connecticut.

Since September the church in Redding has received thirteen new members, eleven on confession. An Endeavor Society has been organized and is doing active work. Plans are out for repairing and enlarging the church building.

The church in East Windsor held, Dec. 31, for the first time in its history, an annual social gathering. Fully one-half of the membership was present and many others sent letters and messages of greeting.

Four churches in New Britain of three denominations are to hold a two weeks' series of meetings, without an evangelist but with every preparation for making a general and popular impression on the community.

Over eighty persons were present at the annual meeting of the First Church, West Hartford. The Endeavor Society is in a flourishing condition, some of its members carrying on a Sunday school at the north end of the town.

The church in Putnam Heights, which has been for many years in a slumbering condition, having had no additions since 1876, has been somewhat revived during the last year through the labors of the pastor of the church at Putnam, Rev. F. D. Sargent, who undertook special missionary work in addition to his own pastorate. As a result five were added to the church at last communion. It is now looking for a pastor.

A fellowship meeting of unusual spiritual power was held in Putnam, Jan. 5. The morning session was a devotional service. The sermon in the afternoon was followed by addresses on *The Revival Needed*, *Hindrances* and *Personal Experience*.

There was little recognition of the Week of Prayer by the churches in New Haven, although a few held extra meetings with which the storm interfered during the latter half of the week. On Howard Avenue large union meetings were carried on in continuation of the Murphy temperance meetings of the week before.—Rev. I. C. Meserve of the Davenport Church has begun a series of evening services on the Prodigal Son.

The following "Scrooby Club" papers have been read at the close of the midweek prayer meeting at the Howard Avenue Church: The Principles for Which the Separatists Contended, Barrowe and Greenwood, John Penry, The Scrooby Church, John Robinson. They have stimulated research and have been highly edifying.—The Humphrey Street Church last Sunday evening gave a "recognition service" to the Boys' Battalion (Connecticut, No. 1), installing officers and recognizing the members who were present in uniform. This church has a membership of 400, a Sunday school of 450 and a Y. P. S. C. E. of 192. The total benevolences were \$2,178.

The annual meeting of Park Church, Hartford, held on Friday evening last, took the form of a supper, with roll-call of members and addresses by prominent members and Rev. Messrs. E. P. Parker and J. H. Twichell.

The First Church, New London, has a membership of 400, a gain of fourteen over last year. Additions were twenty-seven and gifts \$7,568. The Sunday school numbers 526. There is a large mission in the south part of the city.

The past has been a year of remarkable prosperity for the church in New Milford, more money having been raised for improvements, expenses and benevolence than ever before—about \$24,000 in all. Twenty-five new members were received, and though fifteen were lost from the roll by death the membership reached the highest point in many years.

During Rev. J. S. Ives' nine years' pastorate at Stratford 133 have been added to the church. The present membership is 275. The past year \$550 have been paid upon the church debt and \$341 have been raised by the weekly offerings.—The new church in Shelton has organized a Sunday school of about fifty members.

MIDDLE STATES.

New York.

Trinity Church, Brooklyn, a new organization, effected by the union of the members of the former Church of the Covenant with others, is establishing itself in a part of the field formerly occupied by the Bedford and Covenant churches, but with the advantage of a most eligible location in one of the choicest residence sections of the city. Its site, corner Dean Street and Nostrand Avenue, is partially occupied by a parish house, with a lecture hall which serves as a temporary place of worship. Seventy-two members entered into the organization in May last, fifty-two from the Church of the Covenant and twenty others, and twenty-one have been added since. The steadily increasing congregation, largely composed of young people, is pervaded by a deep spiritual interest. The Sunday school has more than doubled in number since September, when the church took possession of its parish house, and the outlook gives great encouragement. Its pastor is Rev. H. R. Waite.

The First Church at Ogdensburg maintains a Chautauqua Circle in connection with its secular work. The Junior Endeavor Society has doubled its membership this winter and the attendance averages over forty.—The finely arranged new parsonage of the Corning church, which cost \$2,400, was opened by a pleasant gathering, Dec. 29. Rev. N. E. Fuller is pastor.—The church at Elizabethtown has a new organ, costing \$1,600.

The church in Greene is receiving a wonderful impetus. The Junior Endeavor Society has increased from six to over thirty members within a few weeks. The "training class" of young people numbers about twenty-five and is being greatly blessed in the systematic study of the Bible. The evening congregations fill the church to overflowing. This is owing to a special series of illustrated sermons and lectures, with a stereopticon, upon the life of Christ and Pilgrim's Progress. Six new members were received the first Sunday of the new year.

The services of Evangelist F. L. Smith have been engaged for February by the church in Norwich and the people are to prepare for his coming by special meetings. The various departments of the church are in a healthy state, especially the Sunday school, whose attendance has materially increased, and new stimulus to Bible study has been given through the Hakeslee series of lessons. A handsome set of silver collection plates were a Christmas gift to the church from a generous lady.

The Lewis Avenue Church, Brooklyn, Rev. R. S. Kent, pastor, is to have a new church building estimated to cost \$50,000, the present chapel being overcrowded. About \$25,000 have been raised. The site adjoins the chapel and the new building will be 65 by 100 feet.

More than 200 responded to the annual roll-call of the church in Canandaigua. The present membership is 308, the net gain for the year having been twenty-one. Among the subjects for January of the Sunday evening sermons by the pastor, Rev. N. M. Calhoun, are *A New Man*, *A New Book*, *A New World*.

LAKE STATES.

Ohio.

Rev. S. P. Dunlap of the First Church, Springfield, has preached a series of impressive sermons on

Being a Christian, with apparently good results, sixteen persons having been admitted to the church. About fifty copies of Dr. Gladden's book on Being a Christian were read and studied by as many thoughtful young people in the congregation during the period when the sermons were being preached.

The Congregational and Free Baptist churches of Chester have united for the winter, services being held in the Congregational house of worship, the Baptist pastor, Rev. J. C. Robinson, preaching.

The First Church, Columbus, has just closed a prosperous year. The total membership is 898, 103 having been added during the year, sixty-five on confession. There was expended for home purposes \$10,518 and for benevolences \$10,351. This closes the tenth year of Dr. Gladden's ministry. During this time 651 have been added. Three colonies have been sent out to form other churches, all of which are in vigorous health. During the decade the church has raised \$169,043. In 1882 there were in Columbus 739 Congregational church members and in 1892 1,879. The population has increased 100 per cent., membership has increased 154 per cent. Dr. Gladden gives due credit for this remarkable growth of the New Testament polity in this central city of Ohio to the late F. M. Sessions and for the last few years to the "young Congregational pastors" serving the other churches, but Dr. Gladden himself is entitled to great credit. The seven churches are favorably located for rapid development in the near future.

Cleveland ministers invited laymen to attend their January meeting and as Monday was the New Year's legal holiday enough responded to outnumber their pastors. Strong papers were read on Evangelistic Work in Our Churches, and there was an earnest general discussion. Nearly all the Congregational churches join in the special movement begun by the Christian Endeavor Union, and will hold special services for the first three weeks of the new year. "A sword in the hand of the church militant, and not a crutch propping up the church recumbent," was the effective description of evangelists, which seemed to express the consensus of pastors and laymen as to the place of the order of evangelists in the work of the church.

Capt. H. T. Fisher, a convert in the Mills meetings and now a deacon in the Euclid Avenue Church, went to Erie, Pa., by special invitation of Rev. J. W. Chapman, at the close of the recent revival meetings, to tell the thousand and more converts about the Cleveland Converts' Union. This union was organized in the eastern part of the city by Captain Fisher. It includes all denominations and has held weekly meetings for more than a year and a half.

The church in Collinwood, in connection with its annual roll-call, held a memorial service with carefully prepared biographies of each member who had died during the year.

Illinois.

The Chicago Ministers' Meeting secured Prof. R. E. Saulsbury of the University of Chicago to read a paper, Jan. 9, on The Antiquity of Man in the Light of Recent Researches.

Evangelist Wyckoff supplied the church in Brimfield Jan. 1, and received sixteen persons into membership, six being heads of families. Fourteen received the ordinance of baptism. Mr. A. M. Roselle has been holding special meetings with this pastoral-church with good results.

The church in Glen Ellyn dedicated a new house of worship Dec. 25. Rooms for social meetings open into the main audience-room and a neat basement is to be used for social gatherings and benevolent work. The cost was \$5,000. Memorial windows add to the beauty of the building. A sunrise prayer meeting was conducted by the Y. F. S. C. E. In the afternoon the regular dedication services occurred, Superintendent Tompkins preaching. It was necessary to raise \$700 to meet a floating debt. The people responded so generously that this was wiped out and \$200 or \$300 provided for replacing a parsonage fund which was used in the erection of the church edifice.—A vigorous movement for a new church is on foot at Averyville, a suburb of Peoria.

In April 1891, a church was gathered and organized by the home missionary superintendent in Eiburn. It has since worshipped in a public hall, but begins the new year with a neat and convenient house of worship, costing about \$5,000. The main floor contains the audience, prayer meeting and Sunday school rooms and the basement has rooms for social gatherings. All indebtedness was provided for at the dedication. The sermon and prayer were by Superintendent Tompkins, Rev. William Kettle, the pastor, conducting the opening services.

Michigan.

The attendance at the meetings in the First Church, East Saginaw, during the Week of Prayer, was the largest in its history. Professions of conversion occurred every evening. A special feature was largely attended afternoon services for children. The pastor, Rev. G. R. Wallace, conducted all the services.—The church in Bancroft is holding special meetings.

Wisconsin.

The new church building at South Kaukauna was dedicated with all day services Jan. 8. Twelve years ago this flourishing young city had not even a name. A brief address of reminiscence was given by Rev. Q. L. Dowd, the pastor when the church was organized eight years ago. The sermon was preached by Supt. H. W. Carter. The present pastor is Rev. John Gibson, under whose direction the building has been completed at a cost of about \$6,000.

THE WEST.

Missouri.

At the annual meeting of the First Church, Springfield, fourteen different reports were read. The past year has been the best in all respects during the present pastorate, the congregations taxing the seating capacity of the house and the spiritual life steadily improving. Fifty-one have been received during the year. Total benevolences have been \$2,012; 129 accessions since Dr. Evans's pastorate began two years and nine months ago, forty per cent. of them men.—The Central Congregational Church, Rev. A. K. Wray, pastor, held its annual meeting Dec. 29. A good year was reported. Home expenses had been unusually large—\$2,500 paid on church indebtedness. Benevolences were over \$300.

Iowa.

B. Fay Mills began a ten days' series of meetings in Sioux City, Dec. 29. Services were held thrice daily in the Peavey Grand Opera House, the largest audience-room in the city. The meetings were well attended the first three days, but on Sunday, Jan. 1, the hall was crowded to its utmost capacity, all the standing room being taken. An interesting feature of this day in nearly all the Sunday schools of the city was the giving up of the time to personal religious work on the part of superintendents and teachers with their pupils. By Monday five hundred cards had been returned by those who thus signified their desire to lead a Christian life. Wednesday, Jan. 4, was observed as the "midweek Sabbath." During a part of the day business was almost entirely suspended throughout the whole city. Neighborhood prayer meetings were held in great numbers early in the forenoon. Later in the morning, as well as in the afternoon and again in the evening, the Opera House was packed with those who came to hear Mr. Mills. In the after meetings and through the cards two hundred more were led to seek Christ on this day. The whole city was moved as it never has been before and people from the neighboring towns visited it to attend the meetings.

Rev. B. F. Boller began his pastorate with the Edwards Church of Davenport, Jan. 1. To help prepare the way for his coming the church on the previous Sabbath cleared off a debt of about \$1,000.

At the First Church of Ottumwa Rev. L. F. Berry's Rally Day Call and New Year's Greeting brought an unusually large number to the communion service, Jan. 1. Forty-eight were received during the year, the net gain being thirty-three.

During the past year the church in Humboldt raised for home expenses \$1,400 and \$145 for missions. During the twenty-one months of Rev. C. P. Boardman's pastorate 156 persons have united with the church, 118 by confession.

The annual meeting of the Pilgrim Church of Des Moines, Rev. Clinton Douglass, pastor, was held on Forefathers' Day, a New England supper being served. The membership is 129, twenty-four having united during the year. The church raised for home expenses \$890 and contributed \$111 to missions. It is making a heroic effort to remove a debt of about \$3,500. Pledges amounting to about \$1,500 have been made, but \$500 more are needed in order to secure a promised loan from the C. C. B. S.

During the three years of Rev. E. C. Moulton's pastorate at Red Oak eighty-one persons have united with the church, forty-two in the past year, all but two by confession.

Dr. G. D. Herron's first year as pastor of the church at Burlington closed with encouraging results and a prosperous outlook. A steady growth in interest and numbers has been manifested in the weekly prayer meetings and Sunday congregations. The church has been given more of an institutional character by the organization of classes of young men and women who one evening in the week study the social problems of the day. An industrial class composed of working girls has proved helpful and successful. Benevolences have amounted to \$2,610 besides \$10,000 in legacies. In addition Dr. Herron has preached before a number of college audiences and prepared his two books, A Plea for the Gospel and The Call of the Cross, besides conducting a "retreat" at Iowa College.

During last year there were twenty-eight additions to the First Church, Cedar Rapids. One thousand dollars more than during the previous year have been raised for expenses; benevolences also have more than doubled. At the annual meeting steps were taken to remove all indebtedness.

The church in Eldora, Evans Kent, pastor, during the year past has given to benevolences considera-

bly more than \$1,000. It numbers 240 members, of whom 173 have been received during the present pastorate.

Minnesota.

The Owatonna Conference has eighteen churches. At a recent annual meeting it appeared that all the churches save one had free pews, and that one only rented half its pews.

Kansas.

A series of meetings held at Alma by Messrs. Veazie and Geach resulted in seventeen hopeful conversions and the spiritual quickening of many Christians.—At a similar meeting held in White City, led by Rev. Messrs. Combs and Drake, ten professed to accept Christ and the churches were greatly strengthened.—The church at Argentine, too, has enjoyed a season of refreshing, with a good number of hopeful conversions.

Nebraska.

Plymouth Church, Lincoln, Rev. Norman Plass, pastor, reviewed an interesting year at the annual meeting. Sixty-five persons in all had united with the church, forty-five on confession of faith. It has raised for current expenses \$2,348 and to pay a former indebtedness \$1,104. At the beginning of the year 1892 the trustees asked for pledges amounting to \$45 per week to provide for interest and running expenses. The pledges reached \$48 per week, leaving a small amount in the treasury. The benevolences increased from \$120 to \$360.

The church at Red Cloud has received seventeen during the year. All the current expenses have been met. The house of worship has been remodeled and refurnished at an expense of \$1,374. The benevolences reached the sum of \$226, of which \$114 was for home missions.

Colorado.

The church at Leadville is much encouraged by its renewed spiritual life and the added corps of workers. The pastor, Rev. F. W. Oakes, received eighteen into the church Jan. 1, fifteen on confession, the largest number ever received at once in the history of the church.

Special services are being held with the church in Eaton, Rev. Messrs. Packard, King and Sanders assisting the pastor, Rev. James Stanton.

Wyoming.

The First Church, Cheyenne, reports substantial advance along all lines. Forty-two were added to the church, twenty-seven on confession, bringing the membership up to 222. The contributions to the seven societies and other charities were \$564 and for current expenses and indebtedness \$3,932. For the first time in many years the church is out of debt save for the loan from the C. C. B. S.

WEEKLY REGISTER.

Calls.

BARTEAU, Sidney H., of Stephen, Minn., to Lake Charles, La. Accepts.
BRANERD, G. Frank, of Jacobsville, Mich., to Parkersburg and Allison, Io. Accepts.
BROWN, Luther E., to Grand Forks, N. D., where he has been supplying.
CLANCEY, Judson V., accepts call to Union Ch., South Weymouth, Mass.
COVELL, Arthur J., accepts call to Waterbury, Vt.
CRAWFORD, Charles D., to Crested Butte, Col. Accepts, and has begun work.
CRAWFORD, Sidney, of Chicago, Ill., to Rutland, Mass.
DALTON, John J., of Oberlin Seminary, to St. Clair, Mo. Accepts.
DAVIS, H. W., to St. Joseph, Mich. Accepts.
DEAN, Edwin B., of Chicago Seminary, to Wilmette, Ill. Accepts.
DEXTER, William H. (Pres.), to Park Ch., Springfield, Mass.
DYAS, Joseph P., of Garrettsville, S. D., to Baxter, Io. Accepts.
HATCH, George B., accepts call to Berkeley, Cal.
MACK, Charles A., of Chicago, Ill., to Hantouli. Accepts.
MANK, Herbert G., of New Gloucester, Me., to Walla Walla, Wn. Declines.
MOREHOUSE, Darius A., of Newton Centre, Mass., to Memorial Ch., Sudbury. Accepts.
PENTECOST, George F., accepts call to Marylebone Pres. Ch., London, Eng.
PILLSBURY, J. Pierson, accepts call to Newport, N. H. Plass, Norman, accepts call to home missionary work in Northwestern Nebraska.
ROSE, George W., declines call to Harmon, Col.
SCHERMERHORN, Peter, of Rochester, Mich., to Tawas City and East Tawas. Accepts.
SEAVEY, Charles H., accepts call to Lakeview and Six Lakes, Mich.
SHEAR, A. Lincoln, of Chelmsford, Mass., to First Ch., Greenwich, Ct. Accepts, and has begun work.
STRONG, Dwight A., of Richmond, Mich., to Madison, O. Accepts.
TASKE, John O., of Linwood, Neb., to London, N. H. Accepts.
TEUBER, A. C., to Clay and Franklin, Io.
WELLMAN, Wheeler M., of Capitan, Kan., to Mt. Hope. Accepts.

Ordinations and Installations.

DEMOTT, J. L., Jan. 2, Chepachet, R. I. Farts by Rev. Messrs. J. M. Dickson, H. D., L. S. Woodworth and Alexander McGregor.
ROGERS, A. H., c. p. Jan. 1, Green Ridge, Mo. Sermon by Rev. H. C. Cronin; other parts by Rev. Messrs. F. R. Doe and G. H. Woodhull.
TROWBRIDGE, John P., Dec. 29, Eastford and West Woodstock, Ct. Sermon by Rev. G. W. Banks; other parts by Rev. Messrs. C. M. Jones, M. S. Phillips, V. H. Viets and Daniel Denison.

Resignations.

ADAMS, Daniel E., Southboro, Mass., and has moved to Wellesley Hills.
HANCOCK, Joseph J., Big Spring and Davis Corners, Wn.
HIGLEY, Henry P., Sierra Madre, Cal.
LEAVITT, Horace H., North Andover, Mass.

MORRIS, George, Avalon, Cal.
MUELLER, John H., Sheffield, Mass., to accept call to
Unitarian church in Bloomington, Ill.
NORRIS, John S., Parkersburg and Allison, Io.
TERRY, Albert W., Otto, N. Y.
WALKER, John T., Mendon, Mich.

ADDITIONS TO THE CHURCHES.

	Conf.	Tot.		Conf.	Tot.
Agawam, Mass.,	8	8	Jamestown, N. D.,	3	3
Albany, N. Y., Clinton Ave.,	9	11	Kidder, Mo.,	5	10
Allison, Io.,	3	3	Kokomo, Ind.,	10	10
Amherst, Mass., First,	12	18	Lawn Ridge, Ill.,	9	12
Ashburnham, Mass.,	4	4	Leadville, Col.,	13	18
First,	4	4	Lewiston, Me.,	1	3
Atlanta, Ga.,	7	7	Lincoln, Neb., Plymouth,	21	21
Aurelia, Io.,	6	6	Malden, Mass., First,	4	14
Baldwin, Wis.,	4	4	Manchester, N. H.,	23	23
Bancroft, Mich.,	4	4	First,	6	6
Bangor, Me., Central,	5	5	Manistee, Mich.,	3	3
Hammond,	6	6	McIndoe's Falls, Vt.,	3	3
Barre, Mass.,	4	4	Midletown Springs,	1	3
Barre, Vt.,	5	7	Millford, Ct., Plymouth,	1	3
Belle Plaine, Io.,	—	—	Morrisville, Vt.,	—	—
Bennington, Vt.,	8	8	New Haven, N. Y.,	6	7
Berlin, Ct.,	5	5	New London, Ct., Second,	9	12
Bernardston, Mass.,	5	5	New Milford, Ct.,	3	3
Brattleboro, Vt.,	8	8	Newtonville, Mass.,	4	4
Bridgeport, Ct., Second,	10	14	North Wilbraham,	3	3
Brimfield, Ill.,	16	16	Mass.,	3	3
Brookton, Mass., Porter,	4	4	Norwich, N. Y.,	4	10
Calais, Me.,	3	3	Oak Park, Ill.,	4	11
Cambridgeport, Mass., Pilgrim,	11	19	Omaha, Neb., Park	9	9
Camden, Me.,	3	3	First,	28	31
Chamberlain, S. D.,	10	14	St. Mary's,	1	3
Chicago, Ill., Auburn Park,	2	14	Otto, N. Y.,	1	3
Bethany,	2	6	Oxford, Ct.,	7	8
First,	8	15	Philadelphia, Pa., Central,	1	8
Lake View,	4	9	Pierpont, O.,	—	—
Leavitt St.,	9	9	Pittsfield, Mass., First,	10	12
Lincoln Park,	9	15	Pittsford, Vt.,	2	3
Millard Ave.,	1	5	Porter Memorial,	5	5
New England,	9	9	Sedgewick St.,	7	8
No. Robey,	6	7	Shelburne, Ore., First,	2	6
Oakley Branch,	6	9	Hassall St.,	—	—
Pilgrim,	13	20	Postville, Io.,	—	—
Porter Memorial,	5	5	Putnam Heights, Ct.,	—	—
Sedgewick St.,	7	8	Redding, Ct.,	11	13
Tabernacle,	9	16	Redfield, S. D.,	3	3
Union Park,	5	16	Redlands, Cal.,	—	—
Warren Ave.,	3	6	Rico, Colo.,	—	—
Cincinnati, O., Walnut Hills,	3	15	Rindge, N. H.,	5	5
Cleveland, O., Bethlehem,	2	5	Rutland, Vt.,	10	16
Euclid Ave.,	1	11	Saco, Me.,	3	3
Franklin Ave.,	3	7	Seattle, Wn., Plymouth,	8	17
Hough Ave.,	—	—	Taylor,	7	11
Madison Ave.,	3	7	Shelburne, Mass.,	9	9
Mt. Zion,	3	3	Sheldon, Io.,	5	5
Park,	1	8	Shopiere, Wis.,	4	5
Pilgrim,	5	25	South Manchester, Ct.,	4	4
Plymouth,	1	4	South Paris, Me.,	4	4
Swedish,	4	4	Springfield, Ill., First,	3	5
Columbia, Ct.,	8	8	Springfield, Mo., First,	3	5
Columbus, O., Eastwood,	1	10	Springfield, O.,	7	16
First,	3	6	St. Louis, Mo., Plymouth,	10	10
Plymouth,	3	3	Stacyville, Io.,	4	4
Corning, N. Y.,	23	23	Stanton, Mich.,	—	—
Corvallis, Ore.,	—	—	Stowe, Vt.,	7	7
Cromwell, Io.,	—	—	Stratford, Ct.,	2	4
Danville, Io.,	6	6	Union, Mich.,	—	—
Deer Isle, Me., First,	7	7	Taunton, Mass., Trinitarian,	2	3
Denver, Col., Second,	15	15	Tolstoi, Ct., First,	—	—
Boulevard,	—	—	Topfield, Mass.,	3	4
North,	—	—	Vancouver, Wn.,	3	3
Plymouth,	1	13	Wareham, Mass.,	2	5
Tabernacle,	15	17	Washington, D. C.,	14	24
West,	10	10	First,	12	15
Douglas, Wyo.,	11	14	Wauwun, Wis.,	6	6
Downer's Grove, Ill.,	3	3	Wessington Springs, S. D.,	6	6
Edmonds, Wn.,	6	6	West Brattleboro, Vt.,	5	5
Elbridge, N. Y.,	3	3	Westfield, Mass., Second,	16	22
Evansville, Wis.,	2	2	West Medford, Mass.,	4	12
Forest City, Io.,	3	3	Whitman, Mass.,	4	4
Garner, Io.,	2	2	Winnetka, Ill.,	3	3
Gilead, Ct.,	4	4	Winsted, Ct.,	4	4
Glen Elder, Ill.,	1	5	Woodford, Me.,	8	10
Glover, Vt.,	4	4	Worcester, Mass., Belmont,	2	2
Granby, Ct., First,	1	3	Central,	2	2
South,	4	4	Old South,	9	33
Granby, Mass.,	3	3	Park,	2	4
Grand Rapids, Mich.,	7	7	Piedmont,	7	17
Holland,	10	14	Pilgrim,	5	5
Greene, N. Y.,	6	6	Plymouth,	3	7
Greenwich, Ct.,	2	2			
Haverhill, N. H.,	2	2			
Humboldt, Io.,	28	28			
Hyde Park, Vt.,	1	4			
Indian Orchard, Ms.,	23	23			
Ioula, Io.,	12	12			
Jamaica, Vt.,	3	3			

Conf. 881; Tot. 1,605.

Total since Jan. 1. Conf., 1,152; Tot., 2,238.

OTHER CHRISTIAN WORK.

It has been affirmed that the Episcopal Church is rapidly gaining on the other denominations, but *Whittaker's Almanac* for 1893, while it shows a healthy growth, does not indicate phenomenal gains. The clergymen have largely increased, being now 4,351, a gain over last year of 283. But the parishes, 3,157, are twenty-eight less than last year. There are 2,572 missions, an increase of seventy-two. These figures suggest that the policy is being followed, which we believe to be a wise one, of organizing parishes with a pastor and assistants. It would appear also that many of the large number of missions are directly dependent on the local parishes. The communicants are 548,855, a gain of 18,567. The total contributions are \$13,565,000, a gain of \$147,000. Perhaps the most striking figures are the baptisms, 64,511, a gain of 4,518.

The recent moral campaign of the churches of Newburyport, Mass., during which special attention was called to the social evil with its established houses, has resulted in a public pledge of the mayor. He said in his inaugural: "I promise you today that if my life is spared I will close every known house of the kind in the city." He has already closed five.

WHY THEY PROTEST.

Rev. Dr. N. E. Wood, an eminent Baptist, says in the *Watchman* that "university craze" is threatening the Baptist colleges. "The college is beginning to beg pardon for having been born and more pardon for having cumbered the ground so long." Dr. Wood protests against this drift. He believes that "ten Christian college bred men and women in a church will do more toward increasing the altitude as well as breadth of intelligence, the solidity as well as the pervasiveness of Christian influences in any community, than twenty men trained in the narrowing environments of a university specialty. . . . Baptists are not so pervasively an educated people that they can afford to dispense with the intermediate training schools or in any way disparage them. . . . The original creator of the Christian college is the church and there has been no lawful transfer of ownership. The college belongs to the church and not the church to the college."

Rev. Dr. J. N. McGiffert, in the *Evangelist*, speaking for orthodox men who, nevertheless, despise the methods by which Professors Smith and Briggs are being driven out of the Presbyterian Church, says: "There is a growing demand among orthodox men for greater liberty of research. There is a rising revolt against making for our ministry a Procrustean bed into which we must force every one, of whatever size or shape of mind. There is an intensifying conviction that while we must hold fast the faith once delivered to the saints we should allow such differences and divergences as do not undermine its essential principles. And as to the deeper question, what these allowable differences are, there is an earnest call for some other mode of decision than by a majority vote after the strife, and it may be bitterness, of an ecclesiastical trial."

It is gratifying to find the *Christian Commonwealth* (Louisville) urging the citizens of the border States and the South to cease from executing "mob law." It says: "The fundamental principle of peaceful government is that every man shall be secure from harm until lawfully convicted of crime. . . . We shudder at the assassinations and vengeful murders in half-civilized lands. And formerly we boasted of the safety of life and liberty in this country. But now our [secular] papers are continually inviting people to deeds of assassination."

ITEMS OF INTEREST.

It is a significant fact that the first journals to present the British public with an English translation of the Gospel of Peter, the Apocalypse of Peter and the Book of Enoch were the Wesleyan denominational weeklies. The *Methodist Times*, with pardonable pride, chronicles this fact and adds: "Never may that branch of the Christian Church which is called by the name of John Wesley fall into the fatal delusion that ignorance is conducive to godliness! The fellow of Lincoln College, Oxford, who used to ride about the country waking up England to the truth of the gospel, used to carry his Lucian with him and read it as he rode."

It is in order for the Mohammedans to send a missionary to London to convert the editor of the *Fortnightly Review* and a contributor, one Stephen Bonsal, Jr., an American who, in an article on The University of Fez, confesses, in a recent number, that he bribed the students to purloin thirty manuscripts from the university library, five of which he retained. Prof. A. P. Peabody, commenting on this incident and its public avowal as if it were a smart thing, asks:

Is not Canon Taylor in the right in maintaining that the disciples of Mahomet are better off without the infusion of the ethics of Christendom? I believe in the divine worth and power of Christianity, but its foremost missionary aim should be the Christianizing of Christendom.

HOLIDAY GIFTS TO MINISTERS.

Massachusetts: Rev. S. L. Bell, Marblehead, roll top desk, silver-headed cane and other valuable gifts; Rev. H. L. Brickett, Lynnfield Center, study lamp and rug; Rev. Bernard Copping, Groveland, 1,000 mile Boston & Maine R. R. ticket; Rev. F. J. Fairbanks, Amherst, purse of money; Rev. W. E. Griffin, D. D., and family, Boston, \$2,300; Rev. W. P. Landers and wife, Middleton, \$30; Rev. R. M. Peacock, Pigeon Cove, gold watch; Rev. M. L. Richardson, Montague, money.

New Hampshire: Rev. E. T. Farrill and wife, Lebanon, valuable presents; Rev. E. T. Hurd, Gilmanton Iron Works, \$20; Rev. J. P. Richardson and wife, Rindge, N. H., \$66, an ulster and three comfortables.

Connecticut: Rev. F. P. Bachelor, Hockanum, life insurance policy for \$1,000, with a year's premium paid, poultry, vegetables and fruit and \$20 for Mrs. Bachelor; Rev. F. R. Shipman, Hartford, Cambridge edition of Shakespeare and \$200; Rev. C. E. Upson, Milford, \$50.

Ohio: Rev. E. A. Fredenhagen and wife, West Cleveland, special gifts.

Iowa: Rev. L. S. Hand, Postville, parlor secretary; Rev. G. H. Smith, Aurelia, suit of harness, suit of clothes and \$20.

Notices.

BOSTON MINISTERS' MEETING. Pilgrim Hall, Jan. 16, 10 A. M. Topic, The Immigrant's Side of the Immigrant Question. To be opened by Rev. A. C. Berle.

MIDDLESEX UNION ASSOCIATION, Ayer, Jan. 17, 1 P. M.

THE LADIES' PRAYER MEETING. In the rooms of the Woman's Board of Missions every Friday at 11 A. M.

NORFOLK AND PILGRIM BRANCH, W. B. M., quarterly meeting, Congregational church, Holbrook, Jan. 17, 8:30 A. M.

RAMABAI KINDERGARTENS.—Persons interested in Pandita Ramabai and her school for Hindu women and who would like to assist the kindergarten branch of this work, will communicate with Mrs. G. N. Dana, 315 Beacon St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House, Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 69 Bible House, New York. Rev. George R. Hubbard, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 121 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. Mr. George M. Herriek, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Maille, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Adia needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 121 Washington St.; Cleveland office, 151 Washington St.; New York office, 151 Bible House. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 175 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House. Contributions of second-hand clothing, weekly papers and monthly magazines also solicited, and may be sent to the chapel, 175 Hanover Street.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARRA B. SNOW, Corresponding Secretary, Congregational House, Boston.

NOTE FROM SECRETARY STRONG.

To the Editor of the *Congregationalist*: Since my name is specially mentioned in a paragraph in your paper of Jan. 5, will you grant me space for a brief note? Your statement that on two occasions, some months since, you consulted me on matters relating to the affairs of the American Board is strictly true. Each time it was concerning a particular point and on one of them I was able to remove a misapprehension which led you to correct a statement previously made in your paper. Your paragraph of this week says nothing more than this and yet I find many have misunderstood it, thinking that it means more than it does. Will you therefore allow me to say, what you already know, that for some months prior to the publication of the article on Giving to the Board, in the *Congregationalist* of Dec. 8, we have not conferred together on these subjects and that from the statements and inferences contained in that article I altogether dissent.

Respectfully yours,

E. E. STRONG.

We do not hold Secretary Strong nor Secretaries Clark and Creagan, whose names we used last week with their consent, responsible for our editorial of Dec. 8, nor for any editorials concerning the board, nor have we affirmed that they agree with us in sentiment. The statement of the *Independent* was that all the secretaries and members of the Prudential Committee deny having furnished us any of the materials used in those editorials or having been consulted by us concerning the matter. Dr. Strong's note fully sustains us in our reply that the persons who gave the *Independent* this information gave it false information. It would not be surprising if Dr. Strong does not have in mind the extent of discussions between himself and the editors of this paper. But it is proper to remark that, excepting a single statement, the editorial of Dec. 8, so far as it treats of historic matters concerning the board, is simply a condensed restatement of positions taken in earlier editorials, particularly one in the issue of March 24 of last year. The facts used in them had been already verified, and the single additional statement in the editorial of Dec. 8 was based on the distinct affirmation of one of the officials of the board.

It would, no doubt, be for the advantage of all concerned to have frank conferences between officials and other corporate members representing varying views as to the conduct of affairs, in which some definite agreement could be had as to actual facts. We cannot see why any officials should hesitate to furnish and even to offer information to any corporate member. It may be that, the sessions of the Prudential Committee being held in secret and its proceedings largely regarded as confidential, free and kindly conference is the more important as a means of removing any liability to misunderstanding.

EDUCATION.

—Dr. Charles Ray Palmer of Bridgeport, Ct., has given to Colorado College a library fund of \$2,500 in memory of his son, Albert Barnes Palmer, who had received an appointment on the faculty of that institution and would have entered upon his work there this year.

—Rev. C. H. Polhemus, A. M., has accepted the chair of Greek and German in Tabor College, Iowa, and will begin work next September. He is a graduate of Rutgers College and New Brunswick Seminary and is now supplying a church in Jonesboro, Tenn. In 1890 he studied in Greece and Germany and is an accomplished scholar in the languages of those countries.

—The Congregational academy at Chadron, in Northwestern Nebraska, will soon arise from its ashes stronger and better furnished than before. Three buildings will be erected in place of the one destroyed and the enterprising spirit of Principal Ferguson appears in such offers as the following: that every new pupil who enters after Jan. 1 shall receive free tuition until the end of the school year; that every school teacher in Northwest

Nebraska, Black Hills and Eastern Wyoming may enjoy the same privilege for three months and that free tuition for six months will be given to one new pupil from every school district in the same territory.

—The students of Tabor College lately had an experience which has opened their eyes to some of the difficulties that foreign missionaries often encounter in having "all manner of evil" said against them "falsely." The young men, as a labor of love and, of course, without any pecuniary compensation, had established a flourishing Sunday school in a neighboring locality. One day, to their astonishment, they found the schoolhouse empty. Persistent inquiry revealed the fact that somebody had reported that benevolent individuals paid the students a certain sum per head for each one enrolled in these schools, and that all who were thus enrolled were reported as *heathen*. No statement of the truth could counteract the effect of this falsehood and the school died.

EXAGGERATIONS.

Such a thing as extempore prayer is absolutely unknown to the Church of God.—*Bishop Seymour.*

I hate smoking. From end to end it is a nuisance. It ends in cancer, apoplexy, bad temper, bankruptcy and almost in hydrophobia. It is an invention of the devil. It is the pastime of perdition. No dog smokes. No bird pines for tobacco. No horse is a member of a pipe club. No intelligent person ever puts a cigar into his mouth. The whole idea of smoking must be condemned as atheistical, agnostical and infinitely detestable. Smoking has been abandoned by all reputable persons and left to ministers, editors, poets and other intellectual confectioners.—*Rev. Dr. Joseph Parker.*

I remember when I was a boy in Cambridge that there was but one man in Massachusetts who was ever suspected of such a thing as being a millionaire, John P. Cushing of Watertown, an East India man, and it seemed so hard a thing to believe that any man could be worth a million dollars that I remember it being discussed, "Is it supposable that a man could be worth a million dollars?" That was half a century ago. I ask you what is a million dollars now? Genteel poverty. A man may keep up appearances on it, but he is sympathized with by his friends who have really got some sympathy for him on account of his not having a better income.—*T. W. Higginson.*

THE SAILOR'S LOT.

Seldom have we seen a more graphic and touching picture of the life which the common sailor leads than this drawn by Dr. Charles Cuthbert Hall in the course of a sermon preached at the anniversary of the American Seamen's Friend Society:

For him the neighborhood spirit, that healthy atmosphere of local opinion which in a settled community is the invaluable conservator of at least an outward morality, has practically been eliminated. If, in his childhood, for a time he knew it, before he ran away from home in self-will or bade his companions an honest good-by to go and "follow the sea," the sea which he follows has long since swept him far adrift from the saving influence of local opinion. His life for years has had no more stability of environment than the flotsam and jetsam tossing and drifting up and down our coast today, cast hither and thither by the caprice of storms, tides and currents. As the wandering bird sometimes alights on the deck of a passing ship to tarry panting for an hour, then to spread its wings and speed its weary passage till again some passing deck offers it brief asylum, so the common sailor wanders from ship to ship, is cast up like wreckage on all shores, a man without a country. His companions, adrift like himself, neither afford to him nor attain for themselves the benefit of the neighborhood spirit. The man is tempted to be a law unto himself; irresponsibility, like a millstone, has hung on many a sailor's soul and

dragged it down to drown it in the depths of the sea.

For the common sailor his life work means his exile from libraries, newspapers, music, art treasures and all those intellectual resources which, as all know who have studied the tastes and habits of the laboring class, are so highly appreciated and so faithfully used by tens of thousands of those who depend on daily wages for support. For him life is principally ostracism from the splendid activities of the human intellect.

PUBLIC OPINION.

The most alarming symptom of the times is that \$10,000,000 for church or charity will send prelates and piety with obsequious humility and chanted praises to decorate the tomb even of a life that recognized the law of God only by contemptuously breaking its precepts.—*Western Christian Advocate.*

When our own President shoots from a scow disguised by bushes, we, as members of the Anglo-Saxon race, experience in reading the account entire freedom from the dangerous sentiment of self-compacency. The French epigram which puts into the mouth of an English host the words, "It is a beautiful day; come, let us go out and kill something," has in it, alas, not only wit but truth.—*National Baptist.*

There is room for two opinions upon the advisability of admitting Utah to the Union. In population and wealth the territory is above the average of recently admitted States; but there are the Mormons. The Utah commission says that they continue to practice polygamy, and hold their church superior to all civil government. So long as this is the case it is not safe to admit Utah to Statehood.—*Springfield Republican.*

The two great wants of Canada to-day are the national status which will enable her to compete on even terms with her powerful neighbor for her share in the influx of men and money which has enabled that neighbor to develop her resources with unexampled rapidity, and a free continental market for such of her products as cannot be profitably sent abroad. Will imperial federation give her either of these things?—*The Week (Toronto).*

The National Council of Congregational Churches, at its recent meeting, adopted a resolution that Congregational churches "secure no supplies except such as will come into full fellowship with the Congregational body." Following this action, Rev. Dr. Behrends of Brooklyn, in a paper read before the Congregational Club of New Haven on What Is Congregationalism? says: "There is no Congregational church. I do not believe that denominational centralization can ever be grafted upon our system," and emphatically commends the phrase, "Our true unity lies in our diversity." If Dr. Behrends's position be the correct one the question naturally arises, How can one come into full fellowship with that which does not exist?—*Boston Traveller.*

There is a class of men, sadly too numerous, who cannot believe in use where there is abuse; who, if they see a withered branch on a tree, call for an ax instead of a saw and cut it down instead of pruning it; who regard decapitation as the only cure for headache, and who, if they were rigidly consistent with their creed, would go about naked because some people spend too much upon dress; would abolish horses because some jockeys won't let theirs win, and would burn the vines, the barley, the oats and the hops because some fools put an enemy into their mouths to steal away their brains. "They make a desert, and they call it Peace."—*Dean Hole.*

I have sometimes thought that I would rather give a man on the verge of a great moral lapse a marked copy of Whittier than any other book in our language.—*Elizabeth Stuart Phelps.*

FROM THE SOUTHWESTERN BORDER.

Each autumn in the Northern States, in larger and larger numbers, people, like the birds, migrate to more southern climes. The travel to Texas, the Territories and Southern California has been heavier than ever before. If invalids come in time they generally find renewed strength and health in the sunshine of the southland. Not only the health seekers, but the residents of the country as well, are moving about to a degree unknown in the East. In a land of so little water and almost no rain it is remarkable to see so large a floating population. The long drought has apparently been broken. Mines are being opened and the ranchmen feel encouraged.

The question of statehood is being vigorously agitated in both Arizona and New Mexico. The former has an area of 120,000 square miles, twice the size of all New England, yet contains barely 60,000 inhabitants. New Mexico with about the same area has double the population. Arizona has been settled mainly by English-speaking people from the North Central States. In the latter Territory a large majority of the inhabitants are Mexicans, who do not speak or understand English. Statehood would be of great advantage in many ways. It would increase immigration, and by the large grants derived from the Government at the time of admission the public institutions would be handsomely endowed. The politicians of both parties favor statehood, as does the press also. But among the conservative business men there is a feeling that it would be wisdom not to act hastily. Less than three years ago a constitution wisely and ably prepared was rejected by the people in a small vote in New Mexico by nearly 7,000 majority.

The year 1892 has witnessed many large improvements in Arizona in the storage and distribution of water. If irrigation can be proved practicable on a large scale several extensive valleys containing thousands of acres of very fertile soil will be open to settlers. The region will be able to compete successfully with the citrus belt of Mexico and California.

One-fifth of the Indians of the country are on reservations in these two Territories. Already we hear intimations of changes which will take place in the Indian service owing to the coming change of administration at Washington. Two weeks ago two Navajo Indians were cruelly tortured to death by members of the tribe for witchcraft. Not a year has passed, in the several which I have spent in the Southwest, that Indians or Mexicans have not been put to death as a result of like fanaticism. An incident occurred recently and were it not so common would have excited more comment. A young man brought up by devoted parents in a quiet home in the East began reading the cheap novels with which our land is being flooded. He suddenly left his parents and sought the frontier. In a small town he "held up" a storekeeper, which resulted in his pursuit by the sheriff to be "killed with his boots on" a week later.

In November the Albuquerque church lost its fine building by fire. The walls and steeple were left standing. With the \$6,000 received in insurance it is to be rebuilt at once. Forefather's Day was happily observed by this church, the mothers coming to the fore in a sumptuous supper which netted \$200 to the treasury.

E. L. H.

HOW PRAYER IS ANSWERED.

Gen. O. O. Howard, describing his experiences on the steamer Spree, thus refers to the relation of prayer to their rescue:

Did the people of the Spree receive help miraculously from the Heavenly Father? In these things, that is, in extreme dangers, it has been my good fortune to have had abundant experience. But I cannot tell where the natural and ordinary helps of Providence end or where the supernatural begins. The finite will never be allowed to know this dividing line. I only know this, at this time, on this ship, as on other times in my life, the demonstration is as clear as daylight that the Lord is a hearer and is an answerer of the prayers of His children. He evidently loves so to arrange His bless-

ings as He does our daily bread, so as to make them come as much as possible through common sense ways and human instrumentality. There was one blessing on the wrecked steamer that was beyond human procuring. It was the almost universal lifting up of human souls into the very sunlight of God's presence.

HOME MISSIONARY FUND.

R. H. Dallen, Pequannock, Ct.	\$10.00
Fred L. Norton, Boston	2.50
Lucy Charleton, Haverhill	2.00
Mrs. Horace Cousins, Newton Centre	2.00
F. F. Kimball, Nashua, N. H.	2.00
A Friend, Andover, Ct.	2.00
A Friend, New Britain, Ct.	2.00
Mary N. Phelps, Northfield	4.00
A Friend, Worcester	2.00
A Friend, Beverly	2.00
Henry Ives, New Milford, Ct.	2.50
M. B. Sweetland, Chicopee Falls	2.00
A. R. Pierce, Suffield, Ct.	3.00
J. H. Gibson, Boston	2.00
Hannah Tuley, New Braintree	2.00
A Friend, Pittsburg, Pa.	2.00
M. L. Allen, Lowell	2.00
Mrs. C. S. Trowbridge, Warrenville, Ct.	2.00
Mrs. A. M. D. Alexander, Northfield	2.00
W. F. Merrill, Brooklyn, N. Y.	2.00
M. Spalding, Groton	2.00
Mrs. C. W. Wrightington, Brookline	3.00
Ella H. Stone, North Brookfield	2.00
John Gaylord, South Hadley Falls	2.00
Cash, Lee	2.00

Marriages.

(The charge for marriage notices is twenty-five cents.)

BLAISDELL-CARRIER—In Beloit, Wis., Dec. 29, by Dr. J. J. Blaisdell, father of the groom, assisted by Prof. H. D. Sleeper, Rev. James A. Blaisdell of Waukesha, Wis., and Florence L. Carrier of Beloit.

MASON-HOLDEN—In Reading, Dec. 25, by Rev. Frank S. Adams, Rev. Henry Bailey Mason of Hebron, Ct., and Hattie Maria Holden, daughter of the late Clinton B. Holden of Reading.

WOODWORTH-AULD—In East Boston, Jan. 1, by Elijah Horr, D. D., Rev. Charles L. Woodworth, D. D., and Lydia Felham Auld, both of Watertown.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DASCOMB—In San Antonio, Tex., Dec. 25, of consumption, Edward, son of Rev. A. B. Dascomb of Westminster, Vt.

DRAKE—In Lyme, N. H., Dec. 30, suddenly, Mrs. Sarah J., widow of the late Samuel Gardner Drake of Boston.

EASTMAN—In Framingham, Jan. 2, Margarette Smith, youngest child of Rev. Lucius K. Eastman, aged 11 yrs., 5 mos.

KEEP—Jan. 1, Margaret Voyling, daughter of the late Richard F. Haines, Esq., and wife of Robert P. Keep. Funeral at Norwich, Ct.

VROOMAN—In Worcester, Jan. 4, Mrs. Sarah B., mother of Rev. F. Vrooman, pastor of the Salem Street Church, aged 83 yrs.

DEACON EBEN OSGOOD.

Deacon Osgood died at his residence in Milton Mills, N. H., aged eighty-four years. Faithfully and devotedly he served the church in the capacity of his office since its organization until infirmity of age depleted his ability for office holding. His love for the church in arduous and degree could hardly be excelled by any one. He was a man of great decisiveness in convictions, of sterling qualities and firm religious character. In his familiarity with the Bible he manifested even to the end an extraordinary memory and ability to understand the hidden things of the truth which are only revealed to those who live in communion with God.

"He came to his grave in a full age like as a shock of corn cometh in in his season."

I. W. LOUGEE, M. D.

Dr. Lougee died at Rochester, N. H., Jan. 3, in his seventy-fifth year. He was born at Gilmanton, N. H. After a good academic education he entered Dartmouth College, graduating in 1845. After twenty-three years of practice in New Durham and Alton, N. H., he located in Rochester, where he maintained a successful practice till his death. As a citizen he was public spirited and generous, as a physician skillful and progressive and as a Christian spiritual and active. He filled honorable positions in the State medical societies and served two terms in the State Legislature, but it is as family physician and Christian disciple that he will be longest and most gratefully remembered. His medical practice was extensive and he never spared himself in serving his patients, and yet his seat in church was seldom vacant and the midweek prayer meeting regularly received the help of his prayers and intelligent counsel. The Bible and the Congregationalist furnished his chief Sunday reading and he was with a appetite for good cause preaching, secured to him healthy spiritual growth. He leaves a widow and two sons: William, editor of the Rochester Courier, and Arthur, a senior in Dartmouth College.

A. J. Q.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

P. O. Address.—Present address of Rev. J. W. Hayley is 127 Gorham Street, Lowell, Mass.

The address of Rev. S. S. Mathews is Dover, N. H.

Rev. Wm. R. Warner, formerly of Boston, Mass., and known to many of the churches of New England, has returned from the West and will supply vacant pulpits. Address him at Pawtucket, R. I.

Palestine Private Party.—A clergyman about to conduct a third party through Palestine, Egypt and Greece would be glad to have a party of like members to his party. Reduced cost, experienced management. (Best references required and given.) Inquire with stamp of Rev. W. J. Peck, M. A., Corona, L. I.

THREE SIGNS OF CONSUMPTION.—An attack of Pulmonary Consumption is always preceded by three danger signals. The rattlesnake seldom strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by, first, emaciation—loss of flesh without sufficient sick symptoms to account for it. Second, a cough; slight, perhaps; "a mere habit," the patient says, which he "can and must prevent"; doubly ominous if continuing through warm weather. Third, unequal depression beneath the collar bones. Tubercles almost always invade one lung and at its apex. This one soon contracts and the flesh above it shows a greater depression than over the other. These are the signals. Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than 20 years ago we said that our Compound Oxygen would help in a manner and to an extent far exceeding any other agent known to man. We say so still, but it is not our word only now. Scientists admit it; physicians prescribe and take it; and, better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves, and are living today glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption. If a person has seen one or all of these signals, if he desires health rather than sympathy, restoration rather than amelioration, if he is so constituted that he can believe the evidence of others, we invite him to write us a plain statement of his case. We will send him, without any expense, an honest medical opinion, at the same time inclosing an account of the discovery of Compound Oxygen and of its mode of cure. To be well informed on this subject has been life itself to many physically needy people. Address **Drs. STARKEY & PALEN**, 1529 Arch Street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.



Clifford Blackman

A Boston Boy's Eyesight Saved—Perhaps His Life

By Hood's Sarsaparilla—Blood Poisoned by Canker.

Read the following from a grateful mother: "My little boy had Scarlet Fever when 4 years old, and it left him very weak and with blood poisoned with canker. His eyes became so inflamed that his sufferings were intense, and for seven weeks he

Could Not Open His Eyes.

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it saved his sight, even if not his very life. You may use this testimonial in any way you choose. I am always ready to sound the praise of

Hood's Sarsaparilla

because of the wonderful good it did my son." **ABBIE F. BLACKMAN**, 2888 Washington St., Boston, Mass. Get HOOD'S.

HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance.



FREE by return mail, full descriptive circular of HOOD'S NEW AND IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These only are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. HOOD. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address **HOOD & CO. CINCINNATI, O.**

THE BUSINESS OUTLOOK.

The following table shows the number of failures in each of the past ten years, the proportion of failures to the total number of concerns in business and the total liabilities. The simple figures tell more eloquently than words the relative soundness and profitability of trade:

Year.	Failures.	Proportion.	Liabilities.
1882	10,344	1 in 113	\$114,944,167
1883	12,273	1 in 92	189,888,626
1884	10,367	1 in 102	189,856,964
1885	10,862	1 in 97	148,784,237
1886	10,679	1 in 98	123,829,573
1887	9,634	1 in 103	167,569,944
1888	9,234	1 in 98	114,944,119
1889	10,637	1 in 86	124,220,321
1890	10,968	1 in 83	226,343,427
1891	9,184	1 in 94	172,874,172

It would appear from these tables that the total number of failures last year was but 1,200 more than the number in 1883, and with three exceptions last year's failures were the least of any of the last ten years. But when the number of concerns in business is considered it will be seen that 1892 failures were relatively less than those of any of the preceding ten years. Again, the amount of liabilities last year was the smallest in ten years, from which facts it is safe to infer that 1892 business was safe and profitable beyond that of any recent year.

The reports from sixty-one clearing houses for the year 1892 show aggregate exchanges of \$62,109,062,974. This is an enormous total, exceeding those of 1891 by about \$5,200,000,000, or nine per cent. The 1892 figures would have been even larger but for the adoption of stock exchange clearing houses in Boston and New York, thereby sensibly reducing the amount of checks handled by the banks to represent stock dealings. It would appear then that these exchanges indicate better than hitherto the total amount of legitimate business doing, and that 1892 was a year of unprecedented activity.

For the year the Middle and Western sections of the country show the largest gains in bank clearings, from fourteen to sixteen per cent. Only the Pacific section falls behind 1891 totals. In New England the gain was about five per cent., in the Eastern Middle section about twelve per cent. and even in the South over three per cent.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.80
Review of Reviews.....	2.35
American Agriculturist.....	1.15
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Wide Awake.....	2.00
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

As a preventive of the Grip Hood's SARSAPARILLA has grown into great favor. It fortifies the system and purifies the blood.

SCHIFFMANN'S ASTHMA CURE.—Is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

RAYMOND & WHITCOMB'S WORLD'S FAIR EXCURSIONS.—No less than 116 trips from Boston, besides others from New York and Philadelphia, are included in Raymond & Whitcomb's schedule of World's Fair excursions. Each party will travel to and from Chicago in a special train of magnificent new Pullman vestibuled sleepers with a dining-car, and the service will amount to practically a daily train from the East. In Chicago the parties are to make their headquarters at The Raymond & Whitcomb Grand Hotel, a splendid new structure of brick, with a bathroom for every two apartments, electric light, steam heat and every other first-class appointment. The site is on three quiet boulevards (Fifty-ninth Street and Madison and Washington Avenues) within 1,000 feet of the Exposition grounds. Oscar G. Barron of the White Mountain Fabyan House will be the manager. A book giving full details about the superior accommodations thus provided for New England visitors to the Fair will be mailed to any address by Raymond & Whitcomb, 296 Washington Street, Boston.

HAVE YOU SECURITIES MATURING?

A great many municipal bonds, farm mortgages and securities of various descriptions are now maturing. These securities bear interest at the rate of 6 per cent. to 8 per cent. It is impossible at the present time to get municipal bonds which net anywhere near these rates of interest, but many of the holders of these maturing securities are people dependent upon their income and whose principal invested is small. Any curtailment of their income by re-investment at a lower rate of interest would become therefore a serious hardship. If they buy municipal bonds they must accept lower rates of interest, but occasionally a strong corporation bond can be secured which will net nearly 6 per cent.

Having in view the maturity of high rate securities referred to above, we have purchased three issues of very choice 6 per cent. corporation bonds, which we can highly recommend, and which we have thoroughly investigated.

We shall be glad to furnish any one, who has securities maturing, or who is contemplating investment, with a full description of these and also our Attorney's opinion.

Write us, referring to this advertisement, and we will send description of the above bonds, and also our regular January circular of municipal bonds.

E. H. ROLLINS & SONS,
216 Exchange Building,
BOSTON, MASS.

DEFAULTED MORTG'S

(WEST) Bought for CASH.
HORACE G. CANDEE, Boston.
No. 40 Water St., Room 41.

10% NET FIRST MORTGAGE LOANS.
Absolutely secure. Interest payable semi-annually by draft on New York. Personal attention given to all loans. Highest references. Address
FRANK J. HAMILTON, Fairhaven, Wash.

DO YOU KNOW

That with one exception no Level Premium Insurance Company had as much Insurance in force at the end of its twelfth year as had the



OF BOSTON, MASS.
53 STATE ST., EXCHANGE BUILDING.

The New York Life in the same time had less than \$12,000,000 in force; the Mutual Benefit less than \$17,000,000, and the Mutual Life only \$22,000,000.

In 12 Years It Has Built Up a Business of \$100,000,000.

The NEW POLICY of the Massachusetts Benefit Association has no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options. All for 60 per cent. the cost of Old Line Companies.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, President.

EQUITABLE MORTGAGE COMPANY.

Capital Paid up (in Cash).....\$2,100,000.00
Surplus and Undivided Profits.....1,017,653.26
Assets.....17,131,497.66

INVESTMENT SECURITIES.

MUNICIPAL BONDS.

Returning from 3 1/2 to 6 per cent.

Five Per Cent. **GOLD Debentures.**

Valuable Book about Investments sent on Application.

OFFICES:
NEW YORK, 40 Wall St. LONDON,
BOSTON, 117 Devonshire St. AMSTERDAM,
PHILA., cor. 4th & Chestnut Sts., BERLIN.

OREGON THE BEST FIELD FOR INVESTMENT

Present growth of Portland is ahead of any city in the United States in proportion to its size. Wholesale trade 1891, \$135,157,000; Banking Capital, \$15,846,365.00; Building now under construction, \$3,844,000.00. We have a plan for the employment of capital in best investments in Oregon, in large and small amounts, cash or monthly installments of \$25 and upwards, absolutely safe and remarkably profitable. Send for full information and Bankers' references. **James D. White & Co., Portland, Ore.**

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed gold mortgages on improved city property, bearing 6% to 7% interest. It issues certificates of deposit at 5% to 7%, according to time.

The Provident

Trust Co., 36 Bromfield Street,
Boston, Mass.

Our book on investments is sent free.

Please mention the *Congregationalist*.

HOME SAVINGS & LOAN —OF— ASSOCIATION Minneapolis.

PAID IN CAPITAL, \$1,000,000.

WHAT WE OFFER:

First mortgage security on city property.
From six to eight per cent. interest.
The privilege of withdrawing on 30 days' notice.
Sinking Fund Mortgages our Specialty.

Over 3000 investors and no dissatisfied ones.

Before Making Your

January = = Investments

Let me send you our pamphlet.

H. F. NEWHALL, :: ::
Manager Eastern Office,
533 Drexel Building.
Philadelphia, Pa.

Mass. Real Estate Co.
246 Washington St., Boston.

Dividends **7** Per Cent.

Invests in Central Real Estate in growing cities.
Authorized Capital - - - - - \$2,000,000
Capital paid in - - - - - 1,300,000
Surplus - - - - - 100,000

ORGANIZED IN 1885.

Paid Dividends of 5% per annum for 4 1/2 years.
Paid Dividends of 7% per annum since July, 1890.
Average Dividend since organization over 8% p. a.
Surplus at close of last fiscal year over \$100,000.

Stock offered for sale at \$108 per share.
Send to or call at the office for information.

PERSONS OF RESPONSIBILITY may add to their regular income by offering privately to their friends and others Railroad Bonds and other first-class investment securities. A liberal commission will be paid. References exchanged. Correspondence solicited.

Address **WILLIAM F. PETERS,**
BOND AND INVESTMENT BROKER,
John Hancock Building, Boston, Mass.

6% INTEREST on MONEY
Deposited One Year with
Nat'l Bank of N. Dakota, Fargo, N. D.
Capital, \$250,000. Surplus, \$25,000.

CHURCH CARPETS.



In connection with our wholesale business we are accustomed to sell **CARPETS** for use in **CHURCHES** at manufacturers' prices. We solicit correspondence.

JOHN H. PRAY, SONS & CO.,
Wholesale and Retail CARPETS
and UPHOLSTERY,

658 Washington St., Opposite Boylston St., Boston.

Blake Bell Foundry

Established in 1820
Successors to **W. M. BLAKE & CO.**
Manufacture bells of every description, single or chimed,
of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.



MENEELY & COMPANY,
WEST TROY, N. Y., BELL
For Churches, Schools, etc., also Chimes
and Pells. For more than half a century
noted for superiority over all others.

CINCINNATI BELL FOUNDRY
SOLE MAKERS OF THE **BOYER** BELLS
FOR CHURCH SCHOOL FIRE ALARM &c
Catalogue with 2500 testimonials. Prices and terms FREE.

STATEMENT OF THE CONDITION OF THE

ÆTNA INSURANCE COMPANY, HARTFORD, CONN.,

On the 31st day of DECEMBER, - - 1892.

Cash Capital,	\$4,000,000.00
Reserve, Re-insurance (Fire),	2,758,114.35
Reserve, Re-insurance (Inland),	35,093.88
Reserve, Unpaid Losses (Fire),	343,546.59
Reserve, Unpaid Losses (Inland),	53,538.03
Other Claims,	117,988.60
Net Surplus,	3,607,548.18
Total Assets,	\$10,915,829.63

LOSSES PAID IN SEVENTY-FOUR YEARS,

Seventy Million Two Hundred and Thirty-Three Thousand Dollars.

WM. B. CLARK, President.

JAS. F. DUDLEY, Secretary.

A. C. BAYNE, Vice-President.

WM. H. KING, E. O. WEEKS, Ass't Secretaries.

Agencies in all the Principal Cities, Towns and Villages of the United States and Canadian Provinces.

From \$35 **WE DO IT EVERY TIME!** Save you from \$50 to \$200

HOW DO WE DO IT?

We sell from our factory at wholesale prices direct to the public, saving them all agents' and dealers' exorbitant profits. We are doing a marvellous business. One thousand Pianos and Organs per month. **WONDERFUL, but true!** To prove it, send for our new catalogue, illustrated in colors. It is **FREE** to any address. Examine it, and you will see that we are selling

ORGANS and PIANOS

at prices that are simply **WONDERFULLY LOW**. We have now some of the finest styles of Organs and Pianos ever manufactured. Our new catalogue shows all the latest. Our twenty-sixth annual special offers are now ready. We have bargains in all styles and at all prices. **Organs from \$35. Pianos from \$175, for cash or on easy payment.** We have the largest direct trade in the world. We have a larger factory and employ more men than any firm doing a direct business. **You can visit our factory FREE if you live within 200 miles of us.**

... NOTE ...
We are absolutely responsible for all our contracts.

REFERENCES: First National Bank, and all the great Commercial Agencies.

NO SATISFACTION, NO PAY! All instruments shipped on free trial warranted for ten years.

WRITE FOR CATALOGUE AT ONCE TO
CORNISH & CO. Old Established & Reliable
Washington, NEW JERSEY.

From \$175

PIANOS on easy payments

Twenty-five dollars cash will place one of our Upright Pianos in your home within, say 300 miles of Boston, balance \$10 a month.

You are not to assume any risk of damage in transit and the piano is to be entirely satisfactory to you or you need not keep it. Will explain everything fully if you write us. **Slightly used pianos at reduced prices.**

IVERS & POND PIANO CO.

183 TREMONT STREET.

BOSTON, MASS.

RISIBLES.

Dr. Howard Crosby, when asked once what the difference was between Jacob and Esau, replied, without a moment's hesitation, "Esau saw what he saw, but Israel saw what is real."

In the course of the argument. Dr. Canon: But, my dear sir, St. Paul forbids women to speak in public. Dr. Freeland (from Minneapolis): Huh! And you think that is an argument! Well, I can tell you that Minneapolis allows women to speak anywhere they choose and it is a good deal bigger town than old St. Paul.

During one of the conflicts of the Revolution the wadding of a company of soldiers failed. Rev. James Caldwell, the chaplain, flew to the Presbyterian church and, filling his pockets and his arms with Watts's Psalms and Hymns, rode back to the company, and as he scattered them about, throwing one here and another there, he cried out, "Now put Watts into them, boys."

The following inscription adorns a bell recently set ringing in a church steeple of Pittsburgh, Pa.:

This bell in honor of the holy name of Jesus.
Donated to St. Joseph's Church,
By Messrs. E. Frogenheim and L. Vilsack,
Proprietors of the Iron City Brewing Co.,
A. D. 1892.

Right Rev. Richard Phelan, IV, Bishop of Pittsburgh.
Rev. George Pallemann, rector of St. Joseph's Church.
Laudetur,
Jesus, Marie, Joseph.

Here are a few statements found in the examination papers of English schoolboys and reprinted in the London *Globe*: Esau was a man who wrote fables and who sold the copyright to a publisher for a bottle of potash. Explain the difference between the religious beliefs of the Jews and Samaritans. The Jews believed in the synagogue and had their Sunday on a Saturday, but the Samaritans believed in the Church of England and worshipped in groves of oak, therefore the Jews had no dealings with the Samaritans. Titus was a Roman emperor—supposed to have written the Epistle to the Hebrews—his other name was Oates.

A laughable misunderstanding of what was meant to be a solemn and tender commitment to divine care was that on the part of a woman who struck up a pleasant acquaintance with another woman at the mountains during the summer. The latter at the end of the season gave her new-found friend her card and home address, appending in pencil, "Num. 6: 24-26." What was her surprise to receive, a few weeks later, a letter from the recipient of the card addressed Mrs. —, Num. 6: 24-26, —, Mass. The joke gets all the more edge from the fact that the woman who received the letter lives in a suburban town on a street which is not numbered at all.

He is a very bright little boy and, of course, he lives near Boston and, of course again, his father is a minister. There had been a long spell of rainy weather, which greatly grieved the little lad who is fond of outdoor sports. One evening at bedtime his sister went upstairs as usual with him but found him in a refractory mood about saying his prayers. Said he, "I've been praying a whole week for a pleasant day and it doesn't do any good." His sister made due remonstrance with him, arguing that a great many older people prayed for things without getting them, but that ought not to make any difference. Her persuasions at last availed. He knelt and offered the usual petitions for papa, mamma and the rest of the family and added, "O, Lord, do give us a pleasant day, and if this sounds to you like a chestnut don't think any the worse of me."

"Those who knew Mr. Emerson best," said Miss Alcott once, "were assured that what seemed the decline of his faculties in his later years was largely but a seeming; it was only words he could not command at will. His very forgetfulness of the names of things would often give occasion for a flash of his quaint, shrewd wit. I remember once he started for his usual walk, when a light shower came up and he returned for his umbrella. He could not remember the word umbrella, and we, who had not noticed the shower, had no clew to what he was searching for. Another walking

stick was brought him, another hat, a fresh kerchief, only to be refused with that perplexed, gentle shake of the head. 'I want,' said he at last, 'I want—that thing—that your friends always—borrow—and never—bring back!' Could any one fail to recognize that description?"—*Boston Transcript*.

A good story is told of the late Rev. Dr. Duffield, the eminent Presbyterian clergyman. He was exceedingly fond of a jest and once, when the synod met in Philadelphia, he entertained at dinner Rev. Mr. Strain, the clerk of the body, into whose pocket, already crammed with papers pertaining to the meeting, Dr. Duffield slipped a pack of cards loosely rolled up in a paper. When the two returned to the church and the session was resumed Strain rose to read a report, and, thrusting his hand into his pocket, drew out the pack of cards, which, being loose, were scattered on the table and floor. Duffield enjoyed the fun. But Strain, not at all embarrassed yet with awful solemnity, looking at Dr. Duffield, said: "When I see that man in the pulpit I am so delighted and edified with his preaching that I feel as if he ought never to come out, but when I see his levity out of the pulpit I am disposed to think that he should never enter it again."

Do
You
Want
Sound
Teeth?

Want
Healthy
Gums?

Want
Sweet
Breath?

USE

Meade & Baker's Carbolic Mouth Wash

for preserving the delicate enamel of the teeth, keeping the gums in a sound, healthy condition, and purifying the breath, it has no equal.

All Druggists sell it. 50 cents.

A sample bottle and treatise on the care of the teeth will be mailed free on application to

MEADE & Baker Carbolic Mouth Wash Co.,
3100 Main Street,
Richmond, Va.

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczema and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the



CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG and CHEMICAL CORPORATION, Boston.

62 "How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

If You Have

Scrofula,
Sores, Boils, or
any other skin disease,
take

AYER'S SARSAPARILLA

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you

BOVININE

The most nutritious of all food preparations; always retained by the stomach. Ready for instant use.



\$25 to \$50 per week, to Agents. Ladies or Gentlemen, using or selling "Old Reliable Plater." Daily practical way to replace rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plenty to do. Plater sells readily. Freight large. W. P. Harrison & Co., Columbus, O.



THIS \$11 to \$17 FREE SEWING MACHINE FREE to examine in any home. Sent anywhere without one cent in advance. Warranted the best sewing machine ever made. Our terms, conditions and everything for more liberal than any other house ever offered. For full particulars, etc., send this advertisement sent out and send to us today. Address: Alvan Mfg. Co., Dept. C188 Chicago, Ill. Mention the Congregationalist.

MAGIC LANTERNS

AND VIEWS for shows or public use. Sent for Catalogue. MARCY SCOTT CO. 1006 Walnut St. Phila. Pa.

DR. STRONG'S SANITARIUM,

Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Winter Sports, Massage, Electricity, all baths and all remedial agencies. New Turkish and Russian baths. Send for illustrated circular.

BOSTON BICHLORIDE OF GOLD

INSTITUTE for Treatment of Alcohol, Opium and Tobacco habits. System endorsed by prominent temperance people and eminent divines, including Miss Frances E. Willard and Bishop Fallows, Dr. Wolfenden and Rev. Frederick Campbell of Chicago. Dr. A. H. Plumb of Boston and Dr. Withrow, formerly of this city. All interested are cordially invited to visit Institute. Price, four weeks' treatment, including board, \$100. For further information always address or call at Institute.

Walter Baker Mansion, 404 Washington St., Dorchester.
A. A. MINER, D. D., Pres. S. B. SHAPLEIGH, Treas.
HOWARD A. GIBBS, M. D., Medical Director.



REV. JOHN ALDEN, One of New England's oldest and best known Clergymen, given up to die. SAVED at 80 years of age. His marvelous cure of Rheumatism, Neuritis, LaGrippe, Catarrh, Scrofula, Malaria, and kindred diseases, upon personal application, mail, express or otherwise, will be furnished free a written statement by him, of his sufferings and cure with directions in reference to obtaining this New Magic Panacea, which is curing thousands suffering from Rheumatism and all blood diseases. Address, Rev. John Alden, at his residence, 10 Dexter St., Providence, R. I., or Headquarters, 170 Tremont St., Boston, Mass.

WHAT MEN SAY.

— My faith is fixed but not my theology.—
Rev. John Hunter of Glasgow.

— The patron saint of church collections is St. Nickle-us.—*Rev. Wallace Radcliffe.*

— Every man who has eyes to see must realize that the twentieth century will be both democratic and socialistic.—*Rev. Hugh Price Hughes.*

— Happy the race which, within a few months, can give to immortality a soldier like Sherman, a scholar like Lowell, an orator like Curtis.—*Rev. Dr. H. L. Weyland.*

— I think that the legislative history of the country justifies the assertion that everywhere all over this country the danger that is most apparent is the invasion of the executive office by the legislative.—*Attorney-General Miller.*

— The heresy we have most to fear in the church is not the writing of certain doctrines with an interrogation mark but the writing of them all with a full stop and then imagining that because so written they have something to do with composing the substance of Christian fact.—*Rev. Dr. Charles H. Parkhurst.*

— We must put our strength into work among the children. We cannot do much with the people over twenty-five years old. Here and there you will fill the churches but it cannot be done except you give them tea and toast, and then if you stop tea and toast they disappear; as soon as the tea is cold they go. The only way to do is to build the children into a church.—*Rev. W. S. Rainsford, D. D.*

— Machinery is young, in fact, is only the forerunner of great, undiscovered wonders which will make the inventions of the past seem like toys thrown away as childhood steps into humanity through growth, through strength and through perfection, which in itself is weakness as compared with the perfection of the invisible Power, the manifestation of whose presence constantly reminds us that the future holds the golden age and not the past.—*Hon. Carroll D. Wright.*

— I have not only visited but lived in a number of countries, and the results of my observations of their higher educated youth are that, though by no means as to knowledge yet as to the earnestness, steadiness and enthusiasm in the pursuit of knowledge the American students stand first. And nature has not been in a stingy mood when weighing out their allotment of brains! Give them but the opportunities and you will soon see whether they need to shun the comparison with the scholars of any other nation.—*Prof. H. von Holst.*

— These measures [Geary Chinese exclusion bill] not only violate our treaty engagement with a friendly nation, but they violate the principles upon which the American republic rests, striking not at crime, or even at pauperism, but striking at human beings because of their race and at laboring men because they are laborers. It is a pity that so soon after the great movement which abolished slavery there should be such a reaction of sentiment in the American people, and that the men who most need the recognition of their birthright and their rights of manhood should so many of them join in trampling upon these rights of others.—*Senator Hoar.*

REAL merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Druggists say: When we sell a bottle of Hood's Sarsaparilla to a new customer we are sure to see him back in a few weeks after more—proving that the good results from a trial bottle warrant continuing its use. This positive merit Hood's Sarsaparilla possesses by virtue of the peculiar combination, proportion and process used in its preparation, and by which all the remedial value of the ingredients used is retained. Hood's Sarsaparilla is thus peculiar to itself and absolutely unequalled in its power as a blood purifier and as a tonic for building up the weak and weary and giving nerve strength.

DORFLINGER'S AMERICAN CUT GLASS is shown in every requisite for the table and in beautiful pieces for wedding and holiday gifts. Genuine pieces have trade mark label, C. Dorflinger & Sons, New York.

HER SECRET.

Wonderful Complexion Which
No One Could Explain.All Women Were Envious of Her
For Many Years.Now They Know All About It and Follow
Her Example.

A lady well known in our social circles has for years been at once the envy and admiration of all the ladies hereabouts, on account of the wonderful preservation of her health and beauty, and particularly because of her clear and dazzling complexion.

She has been many times urged by her acquaintances and friends to disclose the secret of her marvelously youthful appearance. Last evening she grew confidential to a little knot of friends, among whom the writer was present, and her secret is now a secret no longer.

"Why it is really no secret at all!" she said. "A perfect complexion depends upon just two things, strong nerves and a good digestion."

"Most women are excessively nervous, weak and languid, and as a result their complexions are sallow and their faces pinched, drawn and wrinkled. Few women have perfect digestion. Now obviously, if women wish sound health and good complexions, they must get their nerves strong and their digestion good. Disorders of the stomach and liver, with the consequent clogging of the system, is very trying to the complexion. The best thing in the world to overcome these difficulties is Dr. Greene's Nervura blood and nerve remedy, for it is a wonderful strengthener of weak nerves and gives a vigorous appetite and perfect digestion. It should be used by every woman who is at all weak or run down. Besides, it is a vegetable remedy, pure and harmless."



MRS. MARY FRANCES LYTLE.

The above is borne out by another no less popular lady, Mrs. Mary Frances Lytle, who resides at 2 Hunter Alley, Rochester, N. Y. In speaking upon the same subject she said:

"I was very pale and delicate and had no color whatever. I am now all well, thanks to Dr. Greene's Nervura blood and nerve remedy. My face is plump and cheeks red, and my complexion pure."

"When I began the use of this most excellent remedy, I only weighed 81 pounds, now I weigh 115 pounds and am still gaining. Dr. Greene's Nervura blood and nerve remedy is a wonderful medicine. I have not had any trouble since I began taking it."

This great remedy is the discovery of the eminent and well-known physician, Dr. Greene, of 34 Temple Place, Boston, Mass. He gives consultation at all free of charge,

and those who cannot visit him at his office are privileged to write him all about their cases and thus get his advice by mail free.

It is certainly advisable for all to use his remarkable remedy, which can be procured at any drug store.

GOSPEL
TRUTH

... ABOUT ...

DR. WARREN'S

Wild Cherry and Sarsaparilla Troches.

Rev. W. H. Dowden, West Hanover, Mass.: "One of the best remedies for the prevailing influenza."

Rev. R. H. Howard, Millbury, Mass.: "I cannot keep house without them."

Rev. John Spinney, Stark, Me.: "In less than two minutes after taking one of Dr. Warren's Wild Cherry and Sarsaparilla Troches I was relieved of my hoarseness and tickling in my throat."

Rev. C. P. Nash, Camden, Me.: "Nothing I ever used did me so much good."

Rev. E. Curtis, Pleasant Valley, Conn.: "The very best ever made."

Rev. G. M. Smiley, West Medford, Mass.: "I consider them a very happy combination of medicinal ingredients."

Rev. W. F. Farrington, East Bridgewater, Mass.: "I am very much pleased with them."

Rev. S. S. Mooney, Salem, Mass.: "They are the best thing I ever used for a bronchial trouble."

Rev. O. S. Butler, Georgetown, Mass.: "They worked like a charm, giving immediate relief."

H. S. Parmelee, M. D., East Canaan, N. H.: "Superior to anything I ever used."

Rev. F. A. Vinal, Tenant's Harbor, Me.: "I cannot recommend them too highly."

Rev. A. N. Jones, Mount Desert, Me.: "Superior to any I have ever used."

Rev. T. P. Sawin, Lyndeborough, N. H.: "They were a godsend."

Rev. W. H. Dowden, So. Easton, Mass.: "An unfailing remedy for all diseases of the throat."

Rev. G. E. Fisher, Amherst, Mass.: "Nothing else allays irritation of the throat so speedily and surely."

Rev. J. L. Sanborn, Waterboro, Me.: "Quick relief for throat trouble."

J. C. Emory, A. M., M. D., Lowell, Mass.: "The best for throat troubles of any remedy yet tried."

Rev. J. M. Appleman, Pownal, Vt.: "For immediate relief I think them superior to anything I have ever used."

Rev. H. G. Carley, Prospect, Me.: "I have never found anything equal to them."

Rev. B. F. Grant, Plymouth, Mass.: "They are just the thing and go directly to the right spot."

Rev. Albert Watson, Hampstead, N. H.: "Found them to have an immediate effect in relieving irritation of the throat."

All druggists. Box sent by mail on receipt of 25 cents by the American Medicine Co., Manchester, N. H.

PILES. ADVICE FREE. To any person suffering from Piles or Fistula I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but for the sake of humanity will direct the afflicted to a sure and permanent cure. Address J. H. KIBBY, Contractor and Builder of Church Edifices, Chelsea, Mass.

RUPTURE.

CAN be held and CURED without the CRUEL trust or knife, by a regular physician of 30 years' experience. For FULL information send 10 cents for sealed book (in plain envelope) on Rupture, Hydrocele, Varicocele. Also gives the Doctor's name, location and Office Hours. He is highly indorsed. Send for his book as above. Address lock box 2315, Boston, Mass.

THE TRAGEDY OF MODERN LIFE.

The age of Byronism, as it used to be called, is over. Possibly tragedies are more real and frequent in our day than when the century was young; at all events, those which take place seem to draw a new element of horror from those undefinable, mechanical, prosaic, pseudo-scientific conditions which make our lives so different from those of our fathers. Everything is terribly sudden nowadays and alarmingly quick. Lovers make love across Europe by telegraph, and poetic justice arrives in less than forty-eight hours by the Oriental Express. Divorce is our weapon of precision, and every pack of cards at the gaming table can distill a poison more destructive than that of the Borgia. The unities of time and place are preserved by wire and rail in a way which would have delighted the hearts of the old French tragics. Perhaps men seek dramatic situations in their own lives less readily since they have found out means of making the concluding act more swift, sudden and inevitable. At all events, we all like tragedy less and comedy more than our fathers did, which, I think, shows that we are sadder and possibly wiser men than they.—*F. Marion Crawford, in Don Orsino.*

H. GAZE & SON cable to their Boston agent, "Quarantine abolished in Egypt and Palestine."

1 IN 1,000.—There are in this city today probably over 1,000 styles of chiffonieres and it is therefore a compliment of no mean proportions when we say that, in our judgment, the chiffoniere offered in another column by *Palme's Furniture Co.*, 48 Canal St., has no superior in comfort and convenience. And these are the two qualities which should dictate a chiffoniere purchase.

"CURED BLEEDING LUNGS."

HARTFORD, CT., March 14, 1891.

F. W. KINSMAN & Co.; Dear Sirs: I have been afflicted some three years with a bad cough which caused bleeding of my lungs. I had tried various medicines without any permanent relief. I was recommended to try Adamson's Botanic Cough Balsam, which I did, and am pleased to state to you that it afforded me immediate relief. I would not be without your Balsam under any consideration.

Yours respectfully, OGDEN ADAMS.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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GEO. A. MACBETH CO.

BETTER Keep your leather new with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store.

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E. W. TYLER, Sole Agent,
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Parker Pays the Postage on his Arctic Book for men, women and children. Recommended by physicians and nurses for house, chamber and sick room. Only seek for rubber boots, it absorbs perspiration. Ask shoe dealer or send 25c. with size. J. H. Parker, 163 Bedford St., Boston. Clerk



"There were three crows sat on a tree,
As black as any crows could be."

"Alas!" said one, "would I were white
Instead of being black as night."

"Such foolish wishing," said his friends,
"In disappointment often ends;"

But now, forsooth, to make you white,
Will be an easy matter, quite.

We'll wash you well with some GOLD DUST,
And, when you're white, we fondly trust

That while you wonder at the feat,
Your happiness will be complete."

Behold him now as white as snow!
Wonder of wonders! saith the crow,
"If GOLD DUST POWDER makes black white,
'Twill surely all the world delight;
And mistress, mother, nurse and maid
Will find themselves henceforth well paid
In using this great help for all,
The household's needs—both great and small;
For dishes, kettles, pots and pans,
For paint, and floors, and milkmen's cans—
It surely will great comfort bring,
And clean each dirty place or thing;
For what will make a black crow white,
Will make whate'er is dingy bright."



**GOLD DUST
WASHING POWDER.**

N. K. Fairbank & Co.,
Sole Manufacturers,
Chicago, St. Louis, New York, Boston,
Philadelphia, Baltimore, New Orleans,
San Francisco, Portland, Me., Portland,
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IT HAS BEEN PROVED That green cut bone is the most economical and greatest egg producing food known. MANN'S BONE CUTTER, Warranted to cut green bones, meat, gristle, and all without clog or difficulty, or MONEY REFUNDED.

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.

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Royal

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Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength. —Latest United States Government Food Report.

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106 Wall St., N. Y.

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Broadway and Eleventh St.

Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new **DINING ROOM** is one of the finest specimens of Colonial decoration in this country.

WILLIAM TAYLOR.

COMFORT-CRAMMED.



This Chiffoniere will help you attack chaos. Why not annex it in the interest of family peace and comfort? There is room for fully 1,000 articles in its many receptacles.

As for its usefulness, think of a toilet mirror, three and one-half feet wide, two square closets in place of one, a top nearly four feet broad and subdivided drawers.

The design is an old colonial pattern with swelling front and French mountings; the handle plates and escutcheons are of lacquered brass; each drawer and closet has a separate lock; the finish is special dust proof.

We have 93 patterns of Chiffonieres ranging in price from \$8.00 to \$120.00.

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Oldest Insurance Company in Hartford.

1893

EIGHTY-THIRD ANNUAL EXHIBIT

— OF THE —

HARTFORD

Fire Insurance Company

OF HARTFORD, CONN.

JANUARY 1st, 1893.

Assets.

Cash on hand, in Bank, and Cash Items,	\$273,856.11
Cash in hands of Agents and in course of Transmission,	653,215.16
Rents and Accrued Interest,	20,997.03
Real Estate Unincumbered,	366,375.60
Loans on Bond and Mortgage (1st lien),	1,231,500.00
Loans on Collateral Security,	80,201.57
Bank Stock, Hartford, Market Value,	357,245.00
" New York, "	362,400.00
" Boston, "	84,064.00
" Albany & Montreal, "	86,503.00
Railroad Stocks,	825,050.00
State, City and Railroad Bonds,	2,768,306.00
Total Assets,	\$7,109,825.49

Liabilities.

Capital Stock,	\$1,250,000.00
Reserve for Re-insurance,	2,843,804.53
Reserve for all Unsettled Claims,	433,186.42
NET SURPLUS,	2,582,834.54
Surplus to Policy-holders,	3,832,834.54
Gross Assets—Increase,	\$366,778.65
Re-insurance Reserve—Increase,	277,403.81
Income over Expenditures,	614,335.31
Market Value of Stock (last sale),	360.00

GEO. L. CHASE, President.

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THOS. TURNBULL, Ass't Secretary.
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All Travel will be in Special Vestibuled Trains of Pullman Palace Sleeping-Cars and Dining-Cars of the Newest and most Elegant Construction.

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